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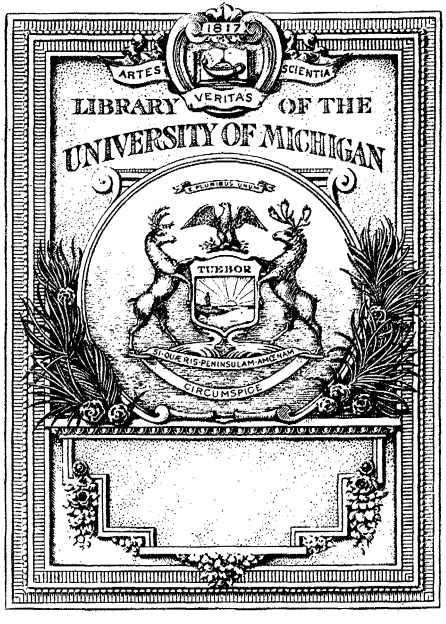

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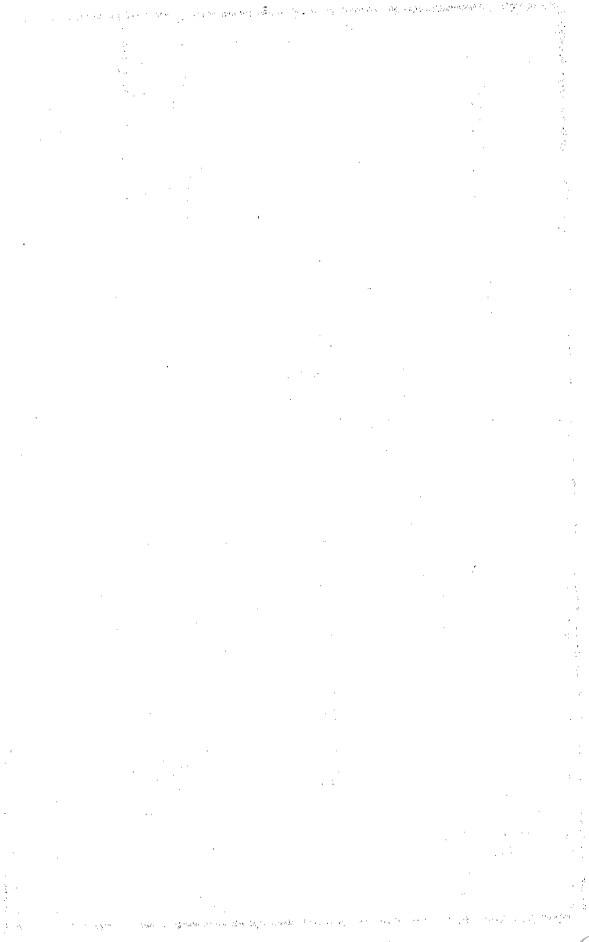

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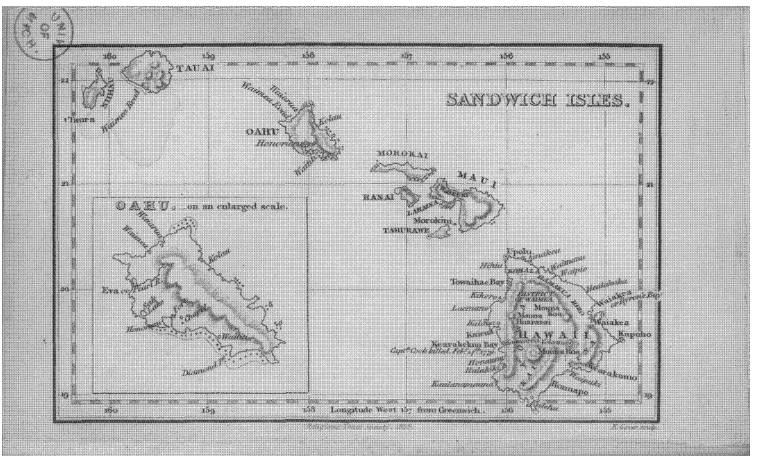

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MISSIONARY RECORDS.

SANDWICH ISLANDS.

CHAPTER I.

Important effects of the first intercourse between civilized and uncivilized men—General notice of the Sandwich Islands—Geographical extent and physical peculiarities of Hawaii—Elevation of the principal mountains—Portion of the soil capable of cultivation—Situation and extent of Maui—Tahaurawe—Morokini—Ranai—Morokai, and Oahu—Celebrated pass in the mountains of Oahu—Gods of the precipice—The town of Honoruru—Situation, extent, etc. of Tauai—Nihau, and Taura—Climate, temperature, soil—Physical character and number of the islanders—Natural history—Birds—Reptiles—Fish—Vegetables—Fruits—Early intercourse between the natives and foreigners—Discovery of the island by Captain Cook—Effects produced among the natives by the arrival of the vessels—The impressions received by the voyagers corrected by the residence of missionaries among the people.

In the history of every nation there are periods which, as being more than usually marked with events affecting the character and circumstances of the community, are regarded with deep and deserved interest through succeeding generations. The *comparative importance* of the changes which

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a nation may undergo, must depend very much on the rank it holds in the scale of general civilization and intelligence, and its relative position towards other nations; but in the annals of every people, seasons in which ancient and venerated institutions are insensibly superseded, in which the opinions and manners of the society are in a state of rapid transition, but especially in which its religious doctrines and usages sustain essential alterations, must ever merit an attentive regard. The history of the Sandwich Islands, towards the close of the last, and the commencement of the present century, is, on these accounts, fraught with peculiar interest. It will be in the recollection of many, that, to a large proportion of existing political communities, the era referred to was an era unusually eventful; but it may be fairly questioned, whether among any people its progress was marked by changes more striking and important, than those which occurred within the interval to the Sandwich Islanders.

All opinions respecting the time when the Sandwich and other islands of the Pacific were first peopled, rest upon mere conjecture; yet, from the extended genealogies of the reigning families, preserved by tradition among the islanders, as well as from other evidence to the same effect, there are strong reasons for believing that the present race have inhabited the Sandwich Islands from a remote period, perhaps for several centuries. Whatever may be the opinion, however, entertained on this subject, it is certain that both the islands and their inhabitants were unknown to the civilized world till discovered by

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Captain Cook, in 1778. They had indeed been seen by Spanish ships traversing the Pacific, between Acapulco in South America, and Manilla in the Philippine Islands, and had been visited once, at least, by foreigners; but, until the period under review, no account of their existence had been given to the world.

The period of their discovery was the commencement of a new era, in the annals of geography and nautical science in our country; and the peculiarities of their state and circumstances gave rise to new speculations among the literati of Europe, respecting the perfection of what was called the savage state. By all the intelligent and inquisitive, they were regarded as constituting valuable additions to our knowledge of mankind It would be interesting could we form, in return, any correct idea of the strong emotions of wonder, and awe, and mysterious apprehension, which attended their first intercourse with civilized man. There can be no doubt, that, in general, the islanders at first regarded their visitors as superior beings. This impression was not weakened by the fatal experience of the new and terrible powers of destruction which the strangers brought with them; and which, on more than a single occasion, they most wantonly and murderously exercised. The possession of such powers could not fail to inspire their minds with emotions of superstitious dread; while the abundance of iron, clothing, etc. with which the ships and their crews were supplied, was fitted to act no less powerfully on their desires and hopes. It was only when the strangers, impelled by unbridled and vicious propensities,

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reduced themselves, in seeking new gratifications, to the level of the savage, that the islanders changed their opinion of them, and found that however superior they might be in some respects, in others they were their equals, and even their inferiors.

Whether intercourse of a kind such as now described, would have yielded the natives of the islands any benefits, at all commensurate with the certain evils they derived from it, is a questionable problem. But in the wise arrangements of the Supreme Ruler, by whom the course of nations, as well as that of individuals is directed and controlled, the visits of the first discoverers of the islands, and other subsequent navigators, were preparing the way for the arrival of visitors of another order, and actuated by motives of a very different kind; men who were influenced by the most sublime benevolence, who sought to ameliorate, and not increase, the sufferings of the ignorant tribes they were introduced to, and to lead them to the only true source of happiness in this world and the next. It will be easily perceived that reference is here made to the arrival of the missionary band which, in recent years, proceeded to the islands; and whose pious, judicious, and persevering efforts have, under the Divine blessing, been attended with a measure of success scarcely equalled in any scene of similar labour. To preserve a memorial, to the honour of Divine faithfulness and mercy, and encourage the people of God in other efforts, of which the good effects may be longer delayed, the following record of the progress of truth among the Sandwich islanders, of its effects

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upon their character, pursuits, and prospects, has been prepared. But, before proceeding to this, some account of the geographical position and extent, and chief physical peculiarities of the islands; of the circumstances of their discovery; and of the general state of the people prior to the arrival of the missionaries, will, it is presumed, not be unacceptable.

Although ten in number, only eight of the Sandwich Islands are inhabited; the other two being barren rocks, principally resorted to by fishermen.

Ha-wai-i, (Owhyee,) the principal island of the group, resembles in shape an equilateral triangle, and is somewhat less than three hundred miles in circumference; being about ninety-seven miles in length, and seventy-eight in breadth, covering a surface of four thousand square miles. It is the most southern of the whole group, and, on account of its great elevation, is usually the first land seen by vessels approaching the islands. Its broad base and regular form render its outline different from that of any other island in the Pacific. The mountains of Hawaii, unlike the Peak of Teneriffe, in the Atlantic, or the mountains of Eimeo and other islands of the Pacific, do not pierce the clouds like obelisks or spires, but rise comparatively unbroken from the sea beach to the loftiest elevation. The whole appearance of Hawaii is less beautiful and picturesque than that of Tahiti, the principal of the Society Islands, but is, at the same time, more stupendous and sublime. On approaching the islands, the mountains of the interior are often

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seen, long before the coast, or any of the usual indications of land are visible. On these occasions the elevated summits of Mouna Kea, or Mouna Roa, appear above the mass of clouds that usually skirt the horizon, like some stately pyramid or silvered dome, distinguished from the clouds beneath only by their well defined outline, unchanging position, and the intensity of brilliancy occasioned by the reflection of the solar rays from the surface of the snow.

The height of these mountains has been computed, by some navigators who have visited the Sandwich Islands, at twelve thousand, and by others at eighteen thousand feet.

Their base lies at the distance of a few miles from the seashore, and is covered with trees; higher up, their sides are clothed with bushes, ferns, and Alpine plants; but their summits, which are formed of lava, though this is partly decomposed, are yet destitute of every kind of verdure.

The greatest part of the land capable of cultivation is found near the seashore, along which the towns and villages of the natives are thickly scattered. There are a few inland settlements on the east and north-west parts of the island, but, in general, the interior is an uninhabited wilderness. The heart of Hawaii, forming a vast central valley between Mouna Roa, Mouna Kea, and Mouna Huararia, is almost unknown: no road leads across it; but it is reported by the natives who have entered it, either to be "bristled by forests of ohia," or to exhibit vast tracts of sterile and indurated lava.

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Hawaii is by far the largest and most important island of the group. Its population is about eighty-five thousand. Until within a few years, it was the usual residence of the king, and the frequent resort of every chief of distinction in the other islands. Foreigners, however, having found the harbours of some of the leeward islands more secure and convenient than those of Hawaii, have been induced to visit them in preference, and this has led the king and principal chiefs to forsake, in a great degree, the favourite residence of their ancestors, and, excepting the governor and the chiefs of Kaavaroa, to spend the greater part of their time in the other islands.

Separated from the northern shore of Hawaii by a strait, about twenty-four miles across, the island *Mau-i* (Mowee) is situated, in lat. 20°. N. and long. 157°. W. This island is forty-eight miles in length, in the widest part twenty-nine miles across, about one hundred and forty miles in circumference, and covers about six hundred square miles. At a distance, it appears like two distinct islands; but, on nearer approach, a low isthmus, about nine miles across, is seen uniting the two peninsulas. The whole island, which is entirely volcanic, was probably produced by the action of two adjacent volcanoes. The appearance of Maui resembles Tahiti more than the neighbouring island of Hawaii. The southern peninsula is the largest of the two, and the mountains in it are lofty; but though their summits are often seen above the clouds, they are never covered with snow. The high land is steep and rugged, and

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frequently marked with extinct craters, or indurated streams of lava; yet, wherever the volcanic matter has undergone any degree of decomposition, the sides of the mountains, as well as the ravines by which they are intersected, are covered with shrubs and trees.

In the northern peninsula there are several extensive tracts of level and well watered land, in a high state of cultivation; and, although this part of the island is evidently of volcanic formation, the marks of recent eruptions, so frequent in the southern peninsula, are seldom seen here. The population of Maui has been estimated at eighteen or twenty thousand; and the real number of its inhabitants does not probably fall far short of that amount.

To the south of Maui, and only a few miles distant from its southern peninsula, is situated the small island of *Ta-hau-ra-we*, about eleven miles in length, and eight across. It is low, and destitute of every kind of shrub or verdure, except a species of coarse grass. There are but few settled residents on the island, and these are considered as under the authority of the governor of Maui.

Mo-ro-ki-ni, a barren rock, which lies between these two islands, would render the navigation of the strait exceedingly dangerous, were it not so much elevated above the sea, as to be at all times visible from vessels passing between the islands. Morokini is only visited by fishermen, who on its barren surface spread their nets to dry, and for this purpose it may be considered a convenient appendage to the adjacent islands.

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Ra-nai, a compact island, seventeen miles in length, and nine in breadth, lies north-west of Tahaurawe, and west of Lahaina, in Maui; from which it is separated by a channel not more than nine or ten miles across. Though the centre of the island is more elevated than Tahaurawe, it is neither so high nor broken as any of the other islands: great part of it is barren, and the island in general suffers much from the long droughts which prevail; the ravines and glens, notwithstanding, are filled with the roots of small trees, and to these many of the inhabitants of Maui repair, for the purpose of cutting posts and rafters for their small houses. The island is volcanic, the soil shallow, and by no means fertile; the shores, however, abound with shell fish, and some species of medusæ and cuttle-fish. The inhabitants are but few, probably not exceeding two thousand.

Mo-ro-kai is a long irregular island, apparently formed by a chain of volcanic mountains, forty miles in length, and not more than seven miles broad; the mountains are nearly equal in elevation to those of Maui, and are broken by numerous deep ravines and watercourses, the sides of which are frequently clothed with verdure, and ornamented with shrubs and trees. The population is greater than that of Ranai, though it does not probably exceed three thousand persons.

O-a-hu, the most romantic and fertile of the Sandwich Islands, resembling, in the varied features of its natural scenery, several of the Society Islands, lies nearly north-west of Morokai, from which it is between twenty and thirty miles distant. This beautiful island is about forty-six

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miles long, and twenty-three wide; its appearance from the roads off Honoruru, or Waititi, is remarkably picturesque. A chain of lofty mountains rises near the centre of the eastern part of the island, and, extending perhaps twenty miles, reaches the plain of Eva, which divides it from the distant and elevated mountains that rise in a line parallel with the north-west shore.

The plain of Honoruru exhibits, in a singular manner, the extent and effects of volcanic agency. It is not less than nine or ten miles in length; and, in some parts, two miles from the sea to the foot of the mountains. The whole plain is covered with a rich alluvial soil, frequently two or three feet deep; beneath this, a layer of fine volcanic ashes and cinders extends to the depth of fourteen or sixteen feet; these ashes lie upon a stratum of solid rock, not volcanic, but calcareous, and apparently a kind of sediment deposited by the sea, in which branches of white coral, bones of fish and animals, and several varieties of shells are found. The base of the mountains which bound the plain of the interior, appears to have formed the original line of coast on this side of the island; but probably, in some very remote period, an eruption took place from two broad-based, truncated mountains, called by foreigners, Diamond Hill and Punchbowl Hill, evidently extinguished craters; when the ashes and cinders thrown out, and wafted by the trade winds in a westerly direction, filled up the sea, and formed the present extensive plain; the soil of its surface having been subsequently produced either by the decomposition of lava, or by the mould and decayed

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vegetable matter washed down from the mountains during the rainy season of the year.

Across this plain, immediately opposite the harbour of Honoruru, lies the valley of Anuanu, leading to a pass in the mountains, called by the natives Ka Pari, "the precipice." The mouth of the valley, which opens immediately behind the town of Honoruru, is a complete garden, carefully kept, by its respective proprietors, in a state of high cultivation, and remarkably productive. The valley rises with a gradual ascent from the shore to the precipice, which is seven or eight miles from the town. After journeying through varied scenery, all exceedingly rich and beautiful, for about this distance, the valley becomes gradually narrower, and the mountains rise more steep on either side. The scenery is romantic and delightful: the bottom of the valley is gently undulated; a rapid stream takes its serpentine way from one side of the valley to the other, sometimes meandering along with an unruffled surface, and at other times rushing down a fall of several feet, or dashing and foaming among rocks which interrupt its progress. The sides of the hills are clothed with verdure; even the rocks that project from amongst the bushes are ornamented with pendulous or creeping plants of various kinds; and, in several places, beautiful cascades roll their silvery streams down the steep mountain's side into flowing rivulets beneath. The beauty of the scenery around increases, until, at length, after walking some time on a rising ground, more steep than usual, and through a thicket of hills, the traveller suddenly emerges into an open space, and, turning round a small

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pile of volcanic rocks, the Pari all at once bursts upon him with an almost overwhelming effect. Immense masses of black and ferruginous rock, many hundred feet in nearly perpendicular heights, are piled up on both sides; while, immediately before him, he looks down the fearful steep several hundred feet, and beholds hills and valleys, trees and cottages, streams and paths, cultivated plantations and untrodden thickets; in short, a varied landscape, many miles in extent, bounded by lofty mountains on the one side, and the white-crested waves of the ocean on the other. From this lower level the ascent is at first gradual and easy, but, as the highest edge is approached, becomes more formidable, especially in two places, where the volcanic rocks appear to rise perpendicularly, and present an even and apparently projecting front, which it seems impossible to surmount. The elevation of the upper ridge, over which the path leads, is from four to five hundred feet above the land below. Still the natives not only pass and repass without much difficulty, but often carry heavy burdens from one side to the other.

Within a few yards of the upper edge of the pass, under the shade of surrounding bushes and trees, two rude and shapeless stone idols were formerly fixed, one on each side of the path, which the natives called *Akua no ka Pari*, "gods of the precipice." They were usually covered with pieces of white tapa, (native cloth,) and every native who passed by the precipice, if he intended to descend, laid a green bough before these idols, encircled them with a garland of

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flowers, or wrapped a piece of tapa round them, to render them propitious to his descent; while all who ascended from the opposite side, made a similar acknowledgment for the supposed protection they had experienced. On this subject, one of the missionaries, writing within recent years, remarks:—"This practice appears universal, for, in our travels among the islands, we have seldom passed any steep or dangerous paths, at the commencement or termination of which we have not seen these images, with heaps of offerings lying before them. Until very recently, it is evident the influence of superstition was strong in the minds of the great mass of the people; for, although the natives who accompanied us on our excursions, either from a conviction of the absurdity of the notions of their countrymen, or from mere wantonness, usually overturned the idols, battered them with stones, or rolled them down the precipice, or passage, which they had been supposed to defend; yet, on passing the same paths, only a very short time afterwards, we have invariably found them replaced, or, if broken, their places supplied by fresh ones. This conduct of our native companions was never the consequence of our directions, and seldom received our approbation; for we were not ambitious to become iconoclasts. Our object was rather to enlighten the minds of the people, to convince them of the absurdity and evil of idolatry, and to lead them to the exercise of a better worship and faith; well assured that if, under the blessing of God, we succeeded in this, they themselves would, with the adoption of the Christian

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system, not only remove idolatry, but abolish the observances by which it was upheld."

Immediately south of the valley of Anuanu, are situated the town and harbour of Honoruru. The harbour is the best, and indeed the only secure one at all seasons, in the Sandwich Islands, and is more frequented by foreign vessels than any other; seldom having less than three or four, and sometimes upwards of thirty lying within it at the same time. The town has, also, since the number of shipping has increased, become populous. It is one of the largest in the islands, usually containing six or seven thousand inhabitants. It is the frequent residence of the king and principal chiefs, who are much engaged in traffic with foreigners visiting the islands, or residing on shore for purposes of trade. There are twelve or fourteen merchants, principally Americans, who have established warehouses on shore for foreign goods, principally piece goods, hardware, crockery, hats and shoes, naval stores, etc. which they retail to the natives for Spanish dollars, or sandal wood. On the eastern side of the basin is a strong fort, one hundred yards square, mounting sixty guns. It was begun by some Russians, who were, however, expelled, and the fort finished by the natives, from an apprehension that these foreigners were in connexion with the Russian settlements on the north-west coast of America, and were about to take possession of the island. Here also, in the month of April, 1820, an American mission was commenced, which, under God, has been the means of producing a most happy moral and domestic

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change in the character of many of the people, whose advancement in the arts of civilized life, as well as in Christian knowledge, is truly gratifying to witness.

About six miles to the west of Honoruru, and nearly as far from the village of Eva, on the Pearl River, there is a singular natural curiosity—a small circular lake, situated at a short distance from the seashore, so impregnated with salt, that twice in the year the natives take out between two and three hundred barrels of fine, clear, hard, crystalized salt. This lake is not only an interesting natural curiosity, but an important appendage to the island. It belongs to the king, and is not only useful in curing large quantities of fish, but furnishes a valuable article of commerce. The population of Oahu is estimated at about twenty thousand.

North-west of Oahu, and distant from it about seventy-five miles, is situated the island of *Tauai*, which is mountainous, and exceedingly romantic in its appearance, but not so fertile as Oahu, or the greater part of Maui. It is forty-six miles in length, and twenty-three in breadth, and covers a surface of a hundred and fifty square miles. The population probably amounts to nearly ten thousand. The principal settlements are in the neighbourhood of Waimea River, the roads at the entrance of which are the usual resort of vessels touching at Tauai. Near the mouth of the river is a strong fort, in excellent repair, mounting twenty-two guns. It was erected several years since, and is well adapted for defence. This, and the neighbouring island of Nihau, were not invaded by Tamehameha, by

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whom all the other islands of the group were subdued. Taumarii, the late king, however, rendered a tacit acknowledgment of dependence on that ambitious prince, and paid annually a nominal tribute both to him and to his son, the late Rihoriho; and shortly before his death, which took place in 1824, he formally ceded the islands which he had governed to Karaimoku, the regent of the Sandwich Islands, for the king, who was then absent on a visit to Great Britain. The son of the late king and several old warriors, dissatisfied with the conduct of their sovereign, took up arms, to rescue the islands from the dominion of the chiefs of the windward islands; but, being defeated in a battle fought in a valley near Waimea, the island is now under the authority of the young king, Kauikeouli, the successor of Rihoriho, and the present sovereign of the whole of the Sandwich Islands.

The inhabitants are, in general, a hardy and industrious race. It is remarkable, that in their language they employ the *t* in all those words in which the *k* would be used by the natives of the other islands.

Nihau, a small island, twenty miles in length, and seven miles wide, politically connected with Tauai, lies in a westerly direction, about fifteen miles distant. The inhabitants are not numerous, and in the general features of their character they resemble those of Tauai. These two islands are celebrated throughout the whole group, for the manufacture of the finely painted or variegated mats, so much admired by foreigners, and which the chiefs in all the islands prefer for the purpose of sleeping on to every other kind.

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These mats are sometimes very large, measuring eighteen or twenty yards in length, and three or four yards in breadth; yet they are woven by the hand, without any loom or frame, with surprising regularity and exactness. They are made of a fine kind of rush, part of which they stain of a red colour, with vegetable dyes, and form their beautiful patterns by weaving them into the mat at its first fabrication, or working them in after it is finished.

The natives of these islands are also distinguished for the cultivation of the yam, which grows very large, both at Tauai and Nihau, and contributes essentially to the support of the inhabitants. As the yam is not cultivated to any extent in the other islands, many ships are induced to visit these, principally for the purpose of procuring a supply of it. It is not only an excellent root, but will keep a long time at sea without deterioration.

Taura is another small island belonging to the group, lying in a south-western direction from Tauai; but it is only a barren rock, the resort of vast numbers of aquatic birds, for the purpose of procuring which it is occasionally visited by the natives of the windward islands.

Adjacent to the shores of most of the islands, small reefs of white coral, common throughout the Pacific, are occasionally found; but they are not so varied in their kind, so frequently met with, nor so extensive, as in the southern islands.

The climate, though warm and debilitating to an European constitution, is yet salubrious:

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there is no winter, and the principal variation in the uniformity of the seasons is occasioned by the frequent and heavy rains, which usually fall between December and March, and the prevalence of southerly and variable winds during this season. The tabular account, on the opposite page, taken from a meteorological journal, kept by the American missionaries, will show more fully the state of the weather for a year, from August, 1821, to July, 1822: the thermometer was noted at eight A. M., three P. M., and eight P. M.

Rain falls but seldom on the western shores of any of the islands, excepting in the season above mentioned; though showers are frequent on the eastern or windward side, and in the mountains they occur almost daily.

The soil is rich in those parts which have long been free from volcanic eruptions; but the general appearance of the country is scarcely so inviting as when first discovered; many parts, then under cultivation, now lying waste.

The natives are, in general, rather above the middle stature, well formed, with fine muscular limbs, open countenances, and features frequently resembling those of Europeans. Their gait is graceful, and sometimes stately. The chiefs, in particular, are tall and stout, and their personal appearance is so much superior to that of the common people, that some have imagined them to be a distinct race. This, however, is not the fact; the great care taken of them in childhood, and their better living, have probably occasioned the difference. Their hair is black or brown,

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Months.	Greatest heat.	Least heat.	Range.	General range.	Mean temperature.	General course of wind.	General state of the weather.
	deg.	deg.	deg.	deg. deg.	deg.		
August ..	88	74	14	75 to 85	79	N. E.	Clear; rain but once
September	87	74	13	76 — 84	78	N. E.	Rained on 5 days
October ..	86	73	13	76 — 83	78	N. E.	Clear; rain but once
November	82	71	11	75 — 80	76	N. E.	Clear; rain but once
December.	80	62	18	70 — 78	72	N. & N. E.	Clear; rain twice
January.	80	59	21	68 — 76	70	Variable	Rain 1 day; 7 others cloudy
February .	77	61	16	68 — 75	71	N. E.	Rain 4 days; 10 others cloudy
March ..	78	66	12	71 — 75	72	N. E.	Rain 5 days; 8 others cloudy
April	81	62	19	72 — 78	73	Variable	Rain 5 days; 12 others cloudy
May	81	72	9	75 — 80	76	N. E.	Rain 4 days; 3 others cloudy
June	84	71	13	76 — 81	78	N. E.	Cloudy 6 days
July ...	84	74	10	76 — 83	78	N. E.	Rain 4 days; 7 others cloudy
Result for the year	88	61	27	70 to 80	75	N. E.	Rain on 40 days; generally clear at other times.

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strong, and frequently curly; their complexion is neither yellow, like the Malays, nor red, like the American Indians, but a kind of olive, and sometimes reddish brown. Their arms and other parts of the body are tatooed; but, except in one of the islands, this is not so common as in many parts of the Southern Sea.

Compared with those of other islands, the inhabitants may be termed numerous. They were estimated by their discoverers at four hundred thousand. There is reason to believe this was greatly above the actual population at that time; though traces of deserted villages, and numerous enclosures, formerly cultivated, but now abandoned, are everywhere to be met with. At present it does not exceed a hundred and thirty thousand, or a hundred and fifty thousand, of which eighty-five thousand inhabit the island of Hawaii. The rapid depopulation, which has most certainly taken place within the last fifty years, is to be attributed to the frequent and desolating wars which marked the early part of Tamehameha's reign; the ravages of a pestilence, brought in the first instance by foreign vessels, which has twice, during the above period, swept through the islands; the awful prevalence of infanticide; and the melancholy increase of depravity and vice, particularly of the ruinous habit of spirit drinking.

The natural history of the islands, as it regards the animal kingdom, is exceedingly circumscribed. The only quadrupeds originally found inhabiting them, were a small species of hogs, with long heads and small erect ears; dogs,

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lizards, and an animal larger than a mouse, but smaller than a rat. There were no beasts of prey, nor any ferocious animals, except the hogs, which were found wild in the mountains. There are now large herds of cattle in Hawaii, and some tame ones in most of the islands, together with flocks of goats, and a few horses and sheep, which have been taken thither at different times, principally from the adjacent continent of America. Horses, cattle, and goats thrive well; but the climate appears too warm for sheep, unless they are kept on the mountains; which, in consequence of the keenness of the air, are seldom inhabited by the natives.

Birds, with the exception of those which are aquatic, and a species of owl that preys upon mice, are seldom seen near the shores. In the mountains they are numerous; and the notes of one kind, whose colour is brown and yellow speckled, are exceedingly sweet, resembling those of the English thrush. Several are remarkably beautiful; among which may be reckoned a small kind of paroquet of a glossy purple; and a species of red, yellow, and green woodpecker, with whose feathers the gods were wont to be dressed, and the helmets and handsome cloaks of the chiefs ornamented. But the feathered tribes of Hawaii are not, in general, distinguished by the variety of their plumage, or the melody of their notes. There are wild geese in the mountains, and ducks near the lagoons, or ponds, in the vicinity of the seashore: the domestic fowl was found there by the first discoverers, and, though now seldom used as an article of food, many are raised for the supply of shipping.

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In common with the other islands of the eastern part of the Pacific, they are entirely free from every noxious and poisonous reptile, excepting centipedes, which are neither large nor numerous.

Fish are not so abundant on these shores as around many of the other islands; they have, however, several varieties, and the inhabitants procure a tolerable supply.

The vegetable productions, though less valuable and abundant than in some of the islands both to the west and the south, are found in no small variety; and the most serviceable are raised with facility. The natives subsist principally on the roots of the *arum esculentium*, or *taro*, on the *convolvolus batatus*, or sweet potatoe, called by them *uära*, and *uhi*, or yam. The principal indigenous fruits, are the *uru*, or bread-fruit; the *niu*, or cocoa nut; the *maia*, or plaintain; the *ohia*, a species of *eugenia;* and the strawberry and raspberry. Oranges, limes, citrons, grapes, pine apples, papaw apples, cucumbers, and water melons, have been introduced, and, with the exception of pine apples, thrive well. French beans, onions, pumpkins, and cabbages, have also been added to their vegetables; and, though not esteemed by the natives, are cultivated to some extent, for the purpose of supplying the shipping. Sugar-cane is indigenous, and grows to a large size, though it is not much cultivated. Large tracts of fertile land lie waste in most of the islands; while sugar-cane, together with cotton, coffee, and other valuable inter-tropical productions, might be easily raised in considerable quantities. This will probably

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be the case when the natives become more industrious and civilized.

The local situation of the Sandwich Islands is important, and highly advantageous for purposes of commerce, etc. On the north are the Russian settlements of Kamtschatka, and the neighbouring coast; to the north-west, the islands of Japan; due west, the Marian Islands, Manilla, in the Philippines, and Canton, in China; and in the east, the coast of California and Mexico. Hence they are so frequently resorted to by vessels navigating the Northern Pacific. The establishment of the independent states of South America has greatly increased their importance, as they lie in the track of vessels passing from thence to China, or Calcutta and other parts of India; and are not only visited by these, but by such as trade for skins, etc. with the natives of the north-west coast of America.

The period of the discovery of the Sandwich Islands was, as we have said, the year 1778. Whilst pursuing his third voyage of discovery in the Pacific, Captain Cook, on the 18th of January, in that year, first descried the islands. In honour of the Earl of Sandwich, then first lord of the Admiralty, and patron of the undertaking in which he was embarked, the captain bestowed on the group the name which they now bear. The following is our navigator's own account of the circumstances and events of his first visit to them.

"On Monday, the 19th of January, the ships approached an island, which was found to be named Atooi, (Tauai,) and some natives coming off in canoes, our people were agreeably surprised

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to find that their language was, with very little variation, that of Otaheite. They readily exchanged fish, potatoes, and pigs, for nails. It is a remarkable fact, and very greatly in their favour, that they cared not for beads, but set a great value on iron, which they asked for by the name of *toi*. At the same time, their great astonishment at the sight of the ships, and the things on board, was a proof that no European had visited them before. Some of them repeated a long prayer before coming on board, and were at first afraid of giving offence; but afterwards they attempted to seize every thing they came near, and one man made off with the butcher's cleaver, and gained the shore with his prize. At one place, where Lieutenant Williamson, who had been sent out with three armed boats, attempted to land, the natives crowded upon him, attempting to seize oars, muskets, and whatever else they could reach. It is to be regretted, that in attempting to repel this violence, the natives were fired on, and one man unfortunately killed." From the following account of the captain's disembarkation, it will be evident that the natives regarded him at first as a being more than mortal.

"On the first landing of the captain, the whole of the assembled natives fell upon their faces before him, and continued to lie prostrate until he made signs for them to rise; when they presented to him a number of young pigs and plantain leaves, with much ceremony and long prayers. A friendly trade for hogs and potatoes was then established, and the watering party filled their casks at a pool without molestation. On a

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subsequent day, the captain, in company with Messrs. Anderson and Webber, enjoyed a ramble into the interior, when they had an opportunity of observing many of the customs and superstitions of the natives: the graves of some of the native chiefs were, on this occasion, pointed out to them, and in every instance the square enclosure which contained the sepulchre, enclosed also the grave of a human victim. The party discovered also, with deep regret, that cannibalism was not unknown here: a wooden knife or saw, armed with shark's teeth, and used for cutting up dead bodies, was amongst the articles they purchased; the natives acknowledging the use that was made of it, and affirming that human flesh was savoury eating."

An event so important and surprising as the arrival of the ships and the foreigners, the colour, dress, arms, language, manners, etc. of the latter, so powerfully affected the minds of the natives, that the ordinary avocations of life were for a while suspended. The news of such an event rapidly spread through the islands, and multitudes flocked from every quarter to see the return of Orono, or the motus, (islands,) as they called the ships. The whole island was laid under requisition to supply their wants, or contribute to their satisfaction; hence the immense quantities of provisions presented, the dances, etc. with which they were entertained. The effect produced upon the minds of the visitors, by what they saw during their transient stay among the islands, heightened as it was by the attractions of novelty, and the complacent feelings of

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discoverers, was highly favourable. The almost primitive simplicity, natural vivacity, and fascinating manners of a people, who had existed for ages unknown to the rest of the world, the mildness and salubrity of their climate, the spontaneous abundance of delicious fruits, and the varied and delightful appearance of the scenery were so enchanting, that many began to imagine they had discovered a sort of elysium, where the inhabitants, free from the toil and care, the want and disappointment, which mar the happiness of civilized communities, spent their lives in unrestrained enjoyment.

Far different were the impressions produced on the minds of the missionaries, after they had resided many years on the island. They then could dispassionately testify, that, after having acquired the language of the people, observed their domestic economy, and become acquainted with the nature of their government, and their principal civil and religious usages, they were led to conclusions far less flattering to philosophic speculation; conclusions in painful accordance with the humbling declarations of Divine revelation. We shall soon see that events occurred not long subsequent to those above narrated, which tended materially to alter the estimate of the condition of the islanders, formed even by the first visitors themselves. We allude to the well known catastrophe which afterwards befell them, in the loss of their enterprising commander, in the island of Hawaii, and which has invested that island with so much of melancholy interest.

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CHAPTER II.

Arrival of British ships in Kearakekua Bay—Impressions produced by the event on the minds of Captain Cook and his companions—First intercourse with the natives—Captain Cook declared to be one of their gods by a priest—Captain Cook arrayed in the sacred cloth, and a sacrifice offered to him on board his ship—The natives prostrate themselves before him as he is conducted to the temple on shore—Captain Cook seated amidst the idols of Hawaii—A sacrifice and prayer offered by the heathen priest—A Christian sabbath—The encampment on shore rendered sacred, or prohibited—Arrival of the king of the island—His visits to the ships—Presents to the captain—Ceremonies at the interment of one of the seamen—Abundant supply of provisions furnished by the natives—Departure of the ships—Their return in consequence of damage in a storm—Thefts committed by the natives—Attempt of Captain Cook to convey the king and queen on board—A chief killed by one of the ship's officers—Attack upon the party on shore—Death of Captain Cook—Manner of disposing of his body—Feelings of the natives—Divine honours paid to the remains of Captain Cook—Present state of the inhabitants of Kearakekua Bay—Subsequent intercourse between the natives and foreigners.

It was on Wednesday, January 6, 1779, that Captain Cook, after exploring the north-west coast of America, returned to pay his second visit to the Sandwich Islands. When both his ships, the Discovery and the Resolution, had been supplied with provisions from the natives in their canoes, they anchored in a bay named

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Kearakekua, where they were visited by not fewer than a thousand canoes, most of them crowded with people, well laden with hogs, fruits, and roots. Into this bay the ships were taken to refit; and whilst they were at anchor there, Captain Cook appears to have felt great interest in surveying the novel assemblage before him. "I had nowhere," he says, "in the course of my voyages, seen so numerous a body of people assembled at one place; for, besides those who had come off to us in canoes, all the shore of the bay was covered with spectators, and many hundreds were swimming round the ships like shoals of fishes. We could not but be struck with the singularity of the scene; and, perhaps, there were few on board who now lamented our having failed in our endeavours to find a northern passage homeward last summer. To this disappointment we owed our having it in our power to revisit the Sandwich Islands, and to enrich our voyage with a discovery, which, though the last, seemed in many respects to be the most important which had hitherto been made by Europeans, throughout the extent of the Pacific Ocean."

Such are the words with which this enterprising man closed his interesting journal; words that remain an indelible monument of the fallacy of all trust, which reposes merely on the emotions and appearances of a moment.

There were not, indeed, wanting circumstances, even at this early period of the intercourse of the ships with the natives, which must have materially modified the feelings of satisfaction with which the latter were regarded. One of these was the insatiable thirst for plunder, which

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induced the people to crowd around the ships, so as to retard the transaction of necessary business. This was partially restrained by the interference of some chiefs who attached themselves to Captain Cook, and, at his request, soon cleared the vessel of all troublesome intruders, by driving some into their canoes, and forcing others into the sea. The chiefs, however, were not altogether proof against temptation themselves; and Koa, in particular, a little old chief, would sometimes introduce common persons as of the same rank, with a view to get possession of presents made to them.

Koa, who was a priest as well as a warrior, seems to have been the first who honoured Captain Cook with a kind of divine adoration. When he was conducted into the cabin of the Resolution, he approached the captain with great veneration, threw over his shoulders a piece of red cloth, the sacred cloth in which the idols of this country were arrayed; then stepping back a few paces, he made an offering of a small pig, which he held in his hand, while he uttered a prayer of considerable length. After dinner, when Captain Cook, with Messrs. King and Bailey, accompanied Koa on shore, four men, carrying wands tipped with dog's hair, sacred wands such as were used in tabuing, marched before him, making loud proclamation respecting *Orono;* upon which the whole crowd on the shore retired, except a few, who fell prostrate on the ground. The procession went on, as directed by Koa, to a large morai, on the south side of a village called Kaka, which stood at the head

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of the bay. Here was a heiau, or temple, a solid pile of stones, about forty yards long, twenty broad, and fourteen in height, with a flat paved top surrounded by a wooden rail, on which were fixed the skulls of the victims sacrificed on the death of chiefs. In the adjacent area were some buildings, and on one side were five poles supporting an irregular scaffold. On arriving at the temple, the party were led towards two large wooden images, to which Captain Cook was presented by a tall young man with a long beard, named Kaireekeera, who, along with Koa, chanted a hymn. They were then led towards the five poles, at the foot of which were twelve images, ranged in a semicircle, with a whatta, or altar, in the middle, on which lay a putrid hog, and under it pieces of fruits and roots. Koa, having placed the captain close to the whatta, took down the hog, and held it towards him; then making a long speech, or prayer, he let it fall to the ground, and led him to the scaffold, which, with some difficulty, they mounted together. And now approached, in solemn procession, ten men, carrying a live hog and a large piece of red cloth; on drawing near they fell prostrate, and Kaireekeera meeting them, received first the cloth, and then the hog; the former being handed to Koa, was wrapped round the captain, while the latter was offered before him. The two priests now began to chant, sometimes in concert, and sometimes alternately; and, after this service had continued for some time, Koa let the hog drop, when he and the captain descended from the scaffold. He then led him to the range

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of images, at which he snapped his fingers, with some sneering words, as he passed; till, reaching the central figure, which was covered with red cloth, he prostrated himself, and kissed it; after which the captain, at his desire, did the same. From thence he led his guest to a sunken area in the morai, where he seated him between two wooden idols, Koa supporting his right hand, while Lieutenant King supported his left. At this time a second procession of natives arrived, with a baked hog and some fruits; and Kaireekeera, heading the procession, presented the pig before Captain Cook, with solemn chanting, to which the rest made responses, closing with the name Orono. The natives then sat down fronting the captain and his supporters, and while some cut up the baked hog and prepared the vegetables, others engaged in brewing *ava:* and when the ava had been handed round and tasted, morsels of the flesh were also distributed. A chief named Parea fed Mr. King, and Koa tried to feed Captain Cook; but the latter, remembering the putrid hog, could not swallow a morsel. This closed the ceremony; and the captain, after distributing amongst the natives some trifling presents, which pleased them much, returned on board, attended to the beach by the men with wands, and honoured by the prostrations of all whom he met.

It is easy to see, from this narrative, that the natives ranked the navigator among their gods; regarding him as the deity whom they styled Orono, or Rono. This Orono had, according to their tradition, governed Hawaii, or

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an extensive district in it, during what may, in its chronology, be called the fabulous age. Having on some account become offended with his wife, and murdered her, he was afterwards visited with such poignant remorse for the act, as to induce a state of mental derangement. In this state he travelled through all the islands, boxing and wrestling with every one he met. He subsequently set sail in a singularly shaped canoe for Tahiti, or a foreign country. After his departure he was deified by his countrymen, and annual games of wrestling and boxing were instituted to his honour. As soon as Captain Cook arrived, it was supposed, and reported, that the god Rono was returned; the priests clothed him with the sacred cloth worn only by the gods, conducted him to their temples, sacrificed animals to propitiate his favour, and hence the people prostrated themselves before him as he walked through the villages.

It has been well remarked, by the biographer of Captain Cook, that "it is deeply to be regretted our illustrious countryman should, in this instance, have allowed his curiosity to overcome his sense of duty. However eager he might have been to become acquainted with the religious rites of this people, he ought not to have allowed them to offer their idolatrous, though ignorant worship to him. As a Christian, he was bound both to refuse adoration to their gods, and to reject it when offered to himself. He acted honourably at Tahiti, when he condemned the human sacrifice, which his curiosity induced him to witness; and now, when he saw plainly that

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these wretched idolators mistook him for a god, he ought to have remembered the conduct of Paul and Barnabas at Lystra, on a similar occasion, and have shuddered at the idea of accepting divine homage. Even if the strength of his curiosity might be pleaded in extenuation of his allowing this idolatry once, no such plea can be advanced to excuse his permitting its repetition, which took place a few days after at the house or temple of Orono, with equal, if not greater solemnity; not to speak of the more common tokens of adoration, almost daily offered him by the priests or the people. It might possibly be thought good policy, to encourage this veneration of his person as a means of ensuring his own safety and comfort, and that of his men; but if such was his object, the last page of his history proves how completely he miscalculated. On the 17th of January, he first accepted adoration and sacrifice, and on that day four weeks, he fell a sacrifice himself, and was torn to pieces; while Koa, Parea, and other natives, who were chief actors in the idolatrous scenes, bore a principal part in the bloody tragedy that followed."

It remains to be noticed, as a further subject of regret, that the day alluded to was the sabbath, when the officers and crew, instead of participating in the idolatries of the ignorant and superstitious heathen, would, it might be supposed, have been employed in grateful worship of the true and living God.

The delusion of the natives, in mistaking Captain Cook for their god Orono, produced in the first instance advantages to the British. They

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were allowed to select a field for erecting their observatory and tents; and, to prevent intruders from disturbing them, the field was *tabued*, or rendered sacred, by having sacred wands fixed around the wall that enclosed it. After this ceremony, no canoes durst land at the spot, no native would enter the holy ground without special invitation, and no females could be prevailed upon to approach. When persons were urged to entice the latter, they invariably replied, that the Atua and the king would kill them if they entered. Provisions of every kind, and in abundance, were, however, daily brought for their subsistence; while canoes, also loaded with provisions, were sent as punctually to the ships. This was done by direction of Kau, the venerable high priest, grandfather to Kaireekeera; and nothing was asked or expected in return, it being considered as the payment of a sacred tribute. The priests, indeed, continued warm friends of the British during their stay; and, with the exception of old Koa, took no part in pilfering their property.

While the crews of the vessels under the command of Captain Cook were busily employed in effecting necessary repairs, and preparing provisions for their protracted voyage, the navigator received a visit from King Teraiobu, who had, till now, been from home. On his arrival, the whole bay was tabued for more than two days; no canoe visited the ships but by special licence, and no female was to be seen. On Monday, the 25th, the king, with his wife and children, paid a private visit to the ships, and was found to be

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the same aged chief, who, when the Resolution first touched at Maui, had gone on board with some of his family and attendants; on which occasion the English were not aware of his rank.

On Tuesday, the 26th, he came off to the ships in great state; he and his chiefs dressed in their rich feathered cloaks and helmets, and armed with long spears and daggers. The royal party occupied a large canoe, which was followed by a second, containing Kau and the other priests, with their gigantic and hideous idols displayed on red cloth; and after this came a third canoe, filled with hogs and vegetables. The priests sung hymns with great solemnity, while the canoes paddled round the ships; but, instead of going on board, the royal and sacerdotal companies made for the shore, and landed opposite the tents, where Lieutenant King and the guards were ready to receive them. Captain Cook arrived presently, having followed them in the pinnace; and when the royal party were seated in the tent, the king rose up, and, in a very graceful manner, threw his own cloak over the captain's shoulders, put a feathered helmet on his head, and a curious fan into his hand. He spread also at his feet five or six other valuable cloaks, and exchanged names with him; at the same time four large hogs, and a quantity of fruits, were brought by the attendants. After this, a procession of priests advanced, followed by a long train of men, leading hogs and carrying vegetables. Kau, the chief priest, who headed the procession, and had been from home with the king, was now,

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for the first time, introduced to Captain Cook. He brought a piece of red cloth, and after wrapping it round his shoulders, offered a small pig in the usual form. Kau being then seated next the king, Kaireekeera and the other priests began chanting, while Kau and the chiefs joined in the responses. The king and several of his retinue then went on board with the captain, who arrayed his majesty in a linen shirt, and girt his own hanger round him. When the king went on shore, the tabu was removed at the captain's request; at least so far as to permit the natives to trade with the ships.

The behaviour of the natives continuing friendly and inoffensive, the gentlemen of both ships carried their confidence so far, that they took frequent excursions into the country, and would occasionally remain all night. At these times the boys and girls, at the different villages, amused them with songs and dances, and all whom they met were ready to serve them. On one occasion, when a large party from both ships went several miles into the country, to examine its productions, Kau sent provisions after them, and gave orders to the inhabitants to assist them. The bounty of Teraiobu, also, continued; and when Captain Clerke, who had been in ill health, visited him for the first time, he received him very honourably, and gave him thirty large hogs, with a vast quantity of fruits and roots.

On the 20th, the natives entertained the crews of the ships with a boxing match, and other athletic exercises, in which however they were much inferior to the Friendly islanders; they

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were repeated at different times. Captain Cook, in his turn, entertained them with a display of fireworks; at which they were greatly astonished.

Amongst other proofs of the good understanding kept up between the natives and the English, it is related that, on the death of a gunner, who had long stood high in the captain's esteem, the king desired he might be buried in the marai. The funeral service was attended by Kau and others, in solemn silence; when the grave was filling up, they threw in a dead pig, with some cocoa nuts and plantains; and for three nights following attended at the grave, sacrificing hogs, and chanting hymns and prayers, which continued until daybreak.

As the resources of the country were now beginning to be drained, by the vast supplies required for the ships, the natives made frequent inquiries about the time of their departure. They fancied that the English people had come from a country where provisions had failed, for the purpose of satisfying their hunger; and gave broad hints that they had now got pretty well filled; stroking the sides of the sailors, whose looks were much improved during the stay, and telling them, that if they would return next season, they should then be feasted liberally. The king's bounty, however, was not exhausted; for having summoned his people to bring in their tribute, to enable him to give a parting offering to Orono, a public assembly was held, on Wednesday, February 3rd, when the ships were about to sail; and large quantities of hogs, vegetables,

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and cloth, were brought before the king; together with a great assortment of red and yellow feathers; and the hatchets and iron-ware which had been obtained from the British. Teraiobu selected about a third part of the feathers and iron-ware for himself, with a few pieces of cloth, and then presented the rest of the cloth, with all the hogs and vegetables, to Captain Cook and Lieutenant King; who were astonished at the magnitude of the present, as it far exceeded even what they had received at the Friendly Isles. Mr. King was supposed to be the captain's son; and both Teraiobu and Kau, who were warmly attached to him, begged that he might remain and live with them.

Early on the following morning the ships sailed out of the bay. Many natives accompanied them in canoes, in their progress northward; and the king, as a last proof of regard for Captain Cook, sent after him a large present of hogs and vegetables. Koa, who had changed his name to Britannee, accompanied the captain to a large bay called Tawaihai. When the ships were off the bay, on the 6th, a storm arose, which continued for nearly the whole of three days; to the imminent peril of the natives sailing near them, some of whom were saved by the humane exertions of the seamen. In this storm the foremast of the Resolution gave way, which made it necessary to go into some harbour to repair it; and the adjacent bay, affording no safe anchorage, while it remained uncertain whether a safe and good harbour could be found in the island to leeward,

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Captain Cook determined on returning to Kearakekua, little thinking to what fatal result this decision would lead.

On returning to the place of their former anchorage, the vessels were repaired, and the tents and observatory were again set up; the priests having again tabued the spot, in order to prevent interruption.

Teraiobu paid a friendly visit to Captain Cook on the 12th; and his nephew Maihamaiha, or Tamehameha, had previously visited Captain Cook, and spent a night with his attendants on board the Discovery; but some of the chiefs seemed less friendly than before. Parea interfered unkindly in a bargain that was making for a hog; and, on the 13th, several chiefs and other natives annoyed the watering party of the Discovery, and showed some appearances of hostility; on which directions were given to the guard to load with ball. The natives now began to reassemble in the bay, and crowded the ships, watching for opportunities to pilfer. One of them, being detected stealing the armourer's tongs, from the forge on board the Discovery, was flogged, and sent out of the ship; yet, in the afternoon, another snatched the tongs and a chisel, with which he jumped overboard, and, swimming to a canoe, was paddled on shore. Parea, who was then on board the Discovery, hastened after him to recover the stolen goods. The thief, however, abandoning his plunder, fled into the country; and when the master and a midshipman, who had been despatched after him in the small cutter, approached the shore,

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they met some natives in a canoe, bringing the articles back. The Resolution's pinnace, with five men, joining them, the master thought his force sufficient to insist on having the thief surrendered, or the canoe which took him on shore. The thief being out of reach, the master was proceeding accordingly to seize the canoe, which was hauled up on the beach, when Parea appeared, and claimed it as his property. Finding that his claim was disregarded, he seized the officer, and held him by the hair, on which one of the sailors struck him with an oar; the chief, quitting the master, then snatched the oar, and broke it in two across his knee; and presently after the multitude, resenting the insult offered to their chief, attacked the British with stones. The latter, after a short resistance, were obliged to abandon the pinnace, and make their escape; the men swimming to the small cutter, the two officers to a rock near the shore. The natives would have followed, and killed them; but Parea interfered, and checked their violence. The officers begged him to remain until they got their boats off; but he refused, and left them. The master was then proceeding towards the tent for help; but Parea meeting him, constrained him to return; and the chief, finding the mob plundering the pinnace, beginning to pull it to pieces, and insulting the midshipman who remained by it, again dispersed them; and, having thus saved the boat, desired the gentlemen to return on board, bringing them some of the oars which the crowd had seized. They were glad to escape in safety; and Parea

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soon overtook them in his canoe, and eagerly asked if Orono would kill him for what had happened. Being assured to the contrary, he joined noses, in token of reconciliation, and paddled over to the village of Kowrowa, or Kaavaroa, on the north-west side of the bay.

During the above proceedings, Captain Cook, having observed that some muskets were fired after a man from the Discovery, and supposing that he had taken something of consequence, had landed with Lieutenant King and a marine, and pursued the thief, ineffectually, a distance of two miles. When he returned, and was informed of what had passed, he felt much uneasiness; and observed, on going aboard, "I am afraid these people will oblige me to use some violent measures, for they must not be left to imagine they have gained an advantage over us." He immediately ordered all the natives to be turned out of the ships. Lieutenant King posted a double guard at the observatory, where a few natives were seen to approach during the night; but they retired when they found themselves observed. Mournful sounds from the adjacent villages were heard by the guards, and supposed to be the lamentations of women.

Notwithstanding the vigilance of the ship's crew, it was found, in the morning of the 14th, that the Discovery's large cutter, which lay swamped at the buoy of one of the anchors, had been stolen by the natives; a theft which they committed, as was afterwards ascertained, at the instigation of Parea. When apprized of the robbery, Captain Cook resolved, according to his

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usual plan, to endeavour to get the king on board, with a view to ensure the restoration of the cutter; and, at the same time, gave orders that none of the canoes in the bay should be allowed to depart, that he might make reprisals on them if necessary.

About seven o'clock, having sent Lieutenant King to take charge of the party at the tents, and try to quiet the minds of the natives there, he left the ship, with Lieutenant Philips and nine marines, in the pinnace; the crew of which were also armed, under the command of Mr. Roberts. Foreseeing that danger might arise, he took the precaution to order Lieutenant Williamson, who commanded in the launch, to leave the station which he occupied at the north-west point of the bay, and come to support the pinnace. On his landing at Kaavaroa with the marines, the captain was received with the customary honours, the natives prostrating themselves before him. He was joined by Kaneena, his brother Kuourua, and other chiefs, who kept the crowd in order, and inquired if he wanted hogs, or other provisions. The king's sons, two boys, who had often been his guests in the Resolution, also joined him. When he said that he wanted Teraiobu, he was conducted to his house; and the king, having been awakened from his sleep, came forth to meet him, and readily accepted his invitation to go on board. He accordingly went with the captain towards the water side, and his boys got to the pinnace, into which the youngest, Keoua, presently entered; but, when the king was within about

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thirty yards of the water, his people, conscious of what had been done, crowded around to detain him. His wife, Kanona, besought him with tears not to go on board, and two chiefs taking hold of him, made him sit down. The captain, unwilling to give up his point, urged him to proceed; but the natives, alarmed at the firing of guns and musketry in the bay, by those who were detaining the canoes, crowed more closely around; and Lieutenant Philips, finding his men pressed closely together in the crowd, led them out, with the captain's consent, the natives opening a passage for them, and drew them up in a line along the rocks, close to the water's edge. The king, who was seated beside a double canoe, which had been hauled up, was again urged to rise, and accompany his friend on board; but the chiefs insisted on his staying; upon which the captain relinquished the attempt, observing to Mr. Philips, that he could not take the king on board by force, without the risk of killing a number of the inhabitants.

Hitherto the person of the navigator appeared to be in no danger; but when he was quitting Teraiobu, and walking towards the boats, a serious tumult arose amongst the crowd. A man, arriving in great haste from the other side of the bay, exclaimed, "It is war!" and informed the people that Kareemu, a chief, had been shot by one of the Discovery's boats. Upon this, the arming of the natives, which had previously begun, became general, the women and children were sent off, and the men proceeded to acts of violence and hostility. The captain had been

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annoyed by an old priest, who repeatedly offered him a cocoa-nut, with loud singing and noise: and now old Koa approached with a *pahoa*, or dagger, under his cloak. Mr. Philips proposed to shoot him, but the captain forbidding it, he only struck him with his piece, and made him retire. A man now seized the sergeant's musket, when a blow from the lieutenant made him quit his hold. Another native, throwing a stone at the captain, the latter, who carried a piece with two barrels, fired one at him, loaded with small shot. The fellow, wearing a thick mat, was scarcely hurt, and brandished his spear to dart it at Captain Cook, who, being still unwilling to take his life, knocked him down with his piece, instead of firing with ball. At this time Mr. Roberts, not aware of the impending danger, suffered Keoua to be put on shore; whereas, the detention of the prince might have operated powerfully in restraining the hostility of the islanders. And now, a man, behind a double canoe, being seen in the act of darting his spear at the captain, the latter fired his other barrel, loaded with ball, and killed another who was active in the tumult, while the man who had aimed at him was presently shot by the sergeant. Upon this the natives gave back a little; but, being pushed on by those behind, returned to the charge, and poured a volley of stones amongst the marines, who, without waiting for orders, returned it with a discharge of musketry, while the seamen in the boats began also to fire. At this Captain Cook expressed his astonishment, and, waving his hand, called to

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the boats to cease firing, and to pull in. His voice, on account of the noise and confusion, was indistinctly heard; and while the pinnace came close in, Lieutenant Williamson, with the men in the launch, through some strange mistake or neglect, moved farther off, at the very moment when their support might have saved their brave commander and the marines. The natives now rushed on with dreadful yells, and four of the marines, who had no time to reload, fell a sacrifice to their fury; four others were wounded, including Lieutenant Philips, who saved his life by shooting his antagonist, and then, with the surviving marines, got into the pinnace. The captain, now left alone on the rock, was making for the pinnace, when a chief, named Karimano, followed him, and, after some hesitation, struck him on the back of the head with a large club, and then precipitately retreated. Stunned by the blow, the captain staggered a few paces, fell on his hand and one knee, and then dropped his musket. As he was rising, a native, called Nooah, stabbed him in the back of the neck with an iron dagger, and he fell into the sea, which, at that spot, was about knee-deep. Here the natives, crowding upon him, endeavoured to keep him under; but, struggling powerfully with them, he got his head up, and cast a look towards the pinnace, which was only five or six yards off, yet was unable to save him. The natives again pressed him down in deeper water; he was able, however, to get his head up once more, and, turning to the rock, tried to cling to it, when another blow with a

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club at once deprived him of life. They then dragged his senseless body upon the rocks, and, snatching the dagger from each other's hands, showed a savage eagerness to have a share in his destruction. This fatal event occurred about eight o'clock in the morning, only one hour after he had landed.

"Such," observes his biographer, "was the lamentable end of the most illustrious of navigators. It is painful to think, that he, who had done so much to preserve the lives and increase the comforts of the islanders of the Pacific, should thus have fallen by their hands; and that some of the improved implements with which he furnished them, should have been employed in destroying him. Keneena had purchased a large dagger for a hog, only the day before; and this dagger was probably used in the bloody tragedy. It is still more melancholy to reflect, that a commander, who had made it his constant study to promote the welfare of his officers and crew, should have been deserted by some of them in the hour of peril, and left to perish before their eyes by the hands of barbarians, when a vigorous effort on their part might, perhaps, have saved him. Even the recovery of his lifeless body was an object worth contending for; and five young midshipmen, who arrived in a small boat at the close of the fatal business, saw the beach almost entirely deserted by the natives, who had been dispersed by the fire of the boats, and some shots from the Resolution, so that the body might have been recovered without much difficulty; yet the lieutenant returned on board without making

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the attempt. Whether the late order for substituting beer for spirits, had somewhat alienated the affections of the seamen from their otherwise beloved captain; or, whether they were seized with a temporary panic, confusion, or infatuation, amidst scenes so appalling, the fatal result will ever be remembered with the most poignant grief."

When the first paroxysms of the natives' rage had subsided, their feelings immediately became those of lamentation for the captain's end. They paid his remains all those honours which they were accustomed to show to their deceased chiefs. His body was taken from the beach, and deposited in a cave above the village, from whence it was removed to an adjacent height, and there cut in pieces, and the flesh, after being separated from the bones, burnt. The bones were preserved as the objects of veneration. This kind of funeral, however barbarous in our view, was regarded in the islands as the most honourable. The spot where the body was burnt, is a small inclosure, about fifteen feet square, with a kind of raised hearth in the midst, where fragments of charcoal still remain.

It will naturally be supposed, that the fatal result of the sudden dispute, in which the captain had become embroiled with the natives, must have somewhat shaken their opinion of his divinity. When, in the attack made upon him, they saw his blood running, and heard his groans, they said, "No, this is not Rono." Some, however, after his death, still supposed him to be Rono, and expected he would appear again. Hence it

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was, that some of his bones, the ribs and breast-bone, were considered sacred as part of Rono, and deposited in a leiau (temple) dedicated to Rono, on the opposite side of the island. Religious homage was there paid to them, and from thence they were annually carried in procession to several other temples, or borne by the priests round the island, to collect the offerings of the people for the support of the god Rono. The bones were preserved in a small basket of wicker-work, completely covered over with red feathers; which, in those days, were considered to be the most valuable articles the natives possessed.

There are a number of persons at Kaavaroa, and other places in the islands, who either were present themselves at the unhappy dispute which terminated the valuable life of Captain Cook, or who, from their connexion with those who were, are well acquainted with the particulars of that event. With many of these the missionaries have frequently conversed; and though their narratives differ in a few smaller points, they all agree in the main facts with the account published by Captain King, his successor.

"The foreigner," say they, "was not to blame; for, in the first instance, our people stole his boat, and he, in order to recover it, designed to take our king on board his ship, and detain him there till it should be restored. Kapena Kuke* and Teraiobu, our king, were walking together towards the shore, when our people, conscious of what had been done, thronged round

* Captain Cook's name is thus pronounced by the natives.

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the king, and objected to his going any further. His wife also joined her entreaties that he would not go on board the ships. While he was hesitating, a man came running from the other side of the bay, entered the crowd almost breathless, and exclaimed, 'It is war; the foreigners have commenced hostilities, have fired on a canoe, and killed a chief.' This enraged some of our people, and alarmed the chiefs, as they feared Captain Cook would kill the king. The people armed themselves with stones, clubs, and spears. All the chiefs did the same. The king sat down. The captain seemed agitated, and was walking towards his boat, when one of our men attacked him with a spear: he turned, and, with his double-barrelled gun, shot the man who struck him. Some of our people then threw stones at him, which being seen by his men, they fired upon us. Captain Cook then endeavoured to stop his men from firing, but could not, from the noise and tumult. He was turning again to speak to us, when he was stabbed in the back with a *pahoa;* a spear was at the same time driven through his body; he fell into the water, and spoke no more. After he was dead, we all wailed. His bones were separated, the flesh was scraped off and burnt, as was the practice with regard to our own chiefs when they died. We thought he was the god Rono, worshipped him as such, and, after his death, reverenced his bones."

Many of the chiefs frequently express the sorrow they feel whenever they think of the captain; and even the common people usually speak

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of these facts with apparent regret. Yet they exonerate the king Teraiobu from all blame, as nothing was done by his orders. Karaimoku, and several other chiefs, were once with one of the missionaries, looking over the plates in the folio edition of Cook's Voyages: they were greatly affected by the print which represents his death, and inquired the names of those who were slain on that occasion. Karaimoku more than once wiped the tears from his eyes, while conversing on the topic: he said, he recollected Captain Cook's visit, though he was at Maui at the time of his death. More than once, when conversing with the missionaries on the length of time the mission had been established in the Society Islands, others have said, "Why did you not come here sooner? Was it because we killed Captain Cook?"

The natives have sometimes been asked, what inducement they had to steal the boat, when they possessed so many canoes of their own. They have generally answered, that they did not take it to transport themselves from one island to another, for their own canoes were more convenient, and they knew better how to manage them; but because they saw it was not sewed together, but fastened with nails. These they wanted, therefore they stole the boat, and broke it to pieces the next day, converting the nails thus obtained into fish-hooks. There is every reason to believe that this was their principal, if not only object in committing the depredation. They prize nails very highly; and though it is not known that they ever went so

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far in their endeavours to obtain an abundant supply of them as the Society Islanders, who actually planted them in the ground, hoping they would grow like potatoes, or any other vegetable; yet, such is the value they still set upon them, that the fishermen would rather receive a wrought nail, to make of it a fish-hook according to their own taste, than the best English-made fish-hook which could be given them.

Few intelligent visitors leave Hawaii without making a pilgrimage to the spot where Captain Cook was killed. The missionaries have often visited it, and, though several natives have been their guides, on different occasions, they have invariably conducted them to the same place. A number of cocoa-nut trees grow near the shore, and there are perforations through two of them, which the natives say were produced by the balls fired from the boats, on the occasion of his death.

It is scarcely possible to walk over these rocks without emotions of melancholy interest. The mind invariably reverts to the period of their discovery, the satisfaction of the visitors, the surprise of the natives, the worship they paid to their discoverer, and the fatal catastrophe which here terminated his days; and, although in every event we acknowledge an overruling Providence, we cannot but lament the untimely end of a man, whose discoveries contributed so much to the advancement of science, introduced us to an acquaintance with our antipodes, and opened a new field of speculation and enterprise for the philosopher, the merchant, and the missionary. In

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closing our notice of the last stage of his very eventful career, it may not be amiss to mention, that, in the village where the murderous affray took place, a missionary station has been since formed; that, not far from the very spot where the captain fell, a school has been opened, and a house erected for Christian worship; and that the inhabitants of the neighbourhood, in their intelligence, cleanliness, order, industry, and good conduct, are exhibiting, in a most satisfactory manner, the benign influence of that faith which alone can sanctify and save.

From the time of the death of Captain Cook, and the final departure of the Resolution and Discovery, the Sandwich Islands were unvisited by any foreign ships, until 1786, when Captains Dixon and Portlock, in a trading voyage to the north-west coast, for furs and sea-otter skins, anchored, and procured refreshments in the island of Oahu. The island of Maui was visited about the same time, by the unfortunate La Perouse. After this the islands were frequently visited by vessels engaged in the fur trade. Captain Douglass of the Iphigenia, and Captain Metcalf of the Eleanor, an American sloop, were nearly cut off by the turbulent chiefs, who were desirous to procure the guns and ammunition belonging to these vessels, to aid them in carrying their purposes of conquest into effect. The son of the latter, a youth of sixteen, who commanded a schooner, called the Fair American, which accompanied the Eleanor from Canton, when close in with the land off Mouna Huararai, was becalmed; the natives thronged on board, threw

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young Metcalf overboard, seized and plundered the vessel, and murdered all the crew, except the mate, whose name was Isaac Davis. He resided many years with the king Tamehameha, who very severely censured the chief under whose direction this outrage had been committed. A seaman, whose name is Young, belonging to the Eleanor, who was on shore at the time, was prevented from gaining his vessel, but was kindly treated by the king, and is still living at Towaihae.

In the years 1792 and 1793, Captain Vancouver, while engaged in a voyage of discovery in the North Pacific, spent several months at the Sandwich Islands; and, notwithstanding the melancholy catastrophe which had terminated the life of Captain Cook, whom he had accompanied, and the treacherous designs of the warlike and ambitious chiefs towards several of his predecessors, he met with the most friendly treatment from all parties, and received the strongest expressions of confidence from Tamehameha, sovereign of the whole group, who had been wounded in the skirmish that followed the death of their discoverer; but who had ever lamented, with deepest regret, that melancholy event. He alone had prevented the murderous intentions of his chieftains towards former vessels from being carried into effect; and it was his uniform endeavour to show every mark of friendship to those who visited his dominions. His attachment to the English induced him, during the stay of Captain Vancouver, to cede the island o.

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Hawaii to the British crown, and to place himself and his dominions under British protection; an act which was repeated by his son, the late king, on his accession to the sovereignty of all the islands.

The natives received many advantages from the visit of Captain Vancouver: a breed of cattle, and a variety of useful seeds were given them by him. Generous and disinterested in his whole behaviour, he secured their friendship and attachment; and many still retain grateful recollections of his visit.

After his departure, the islands were seldom resorted to, except by traders from the United States of America; who, having discovered among them the sandal wood, conveyed large quantities of it to Canton, where it was regularly purchased by the Chinese, manufactured into incense, and burned in their idol temples. Subsequently, when the South Sea whalers began to fish in the North Pacific, the Sandwich Islands afforded a convenient rendezvous for refitting, and procuring refreshments during their protracted voyages; particularly since they found the sperm whale on the coast of Japan, where, of late years, the greater part of their cargoes have been procured.

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CHAPTER III.

Conquest of Maui and Oahu, by Tamehameha—Frequent visits of shipping to the islands—Notices of Obukahaia, and George Taumuarii, son of the king of Tauai—Appointment of a mission to the Sandwich Islands—State of the islands on the arrival of the mission—Difficulties removed by the previous abolition of the tabu system and idol worship—First view of the islands—Appearance of the country—Intercourse with the people—First sabbath among the islands—Visit to the ruins of a temple—Introduction to the king and chiefs—Native amusements—Landing of part of the missionaries on Hawaii—Establishment of the mission at Oahu—Description of native houses—Mission premises—Domestic accommodations—Return of Prince George to his father—The king's reception of his son—Appointment of a mission to Tauai—First letter from the missionaries to the Missionary Society—Letters from the king and queen of Tauai—General state of the mission at the time the first communications were forwarded to America.

At the time of their discovery, the four principal islands, Hawaii, Maui, Oahu, and Tauai were governed by separate and independent kings; but, within the ten years preceding Vancouver's visit, Tamehameha, originally a chief of inferior rank, possessing only one or two districts in Hawaii, a man of ambitious spirit, and great power both of body and mind, had, by his talent and prowess, not only secured to himself the sovereignty of his native island, but had commenced pushing his conquests to the islands

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of Maui and Oahu. During the sanguinary conflicts attending these schemes of political aggrandisement, some of the chiefs, apprized of the importance of guns and fire-arms in a time of warfare; and, especially, of the advantages which would accrue from the possession of a foreign vessel, had made treacherous and violent attacks upon several traders; and, in one instance, as already stated, were unhappily successful in seizing an American schooner, and in putting her crew to death.

Tamehameha, too wise not to perceive the bad policy of every such abuse of the friendly disposition of visitors, adopted a course directly opposite; and, by studious and unwearied kindness and attention to foreigners, endeavoured to secure their confidence and good will. This policy, in an especial manner, characterised his treatment of Vancouver; and, in 1794, he formally ceded to this commander, as the representative of the British nation, the island of Hawaii, in expression of his respect for that government, and a desire to enjoy the benefit of its protection. In return, Vancouver aided this chieftain in building a small vessel, which was of essential service to him in his future expeditions: and, in the course of the succeeding year, by the death, in battle, of the king of Oahu, Tamehameha became the uncontrolled master of the windward islands. Intimidated by his success and seemingly invincible power, the king of Tauai and Maui despatched an embassy to him on this event, with formal proposals to render the islands which he governed tributary; and thus the supreme govern-

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ment of the whole group became established in the hands of the conqueror.

This great political change, with the known kindness of the king to foreigners, opened the way to an increasing intercourse of the islanders with both American and European nations. The number of vessels, especially of American merchantmen, touching at the Sandwich Islands, soon became very considerable; and the discovery of the protected and excellent harbour of Honoruru, in the island of Oahu, which had escaped the vigilant search of Vancouver, in his survey of the coast, by supplying ships in general, traversing the North Pacific, with a place of resort for undergoing repairs, and obtaining water and other refreshments, still further enlarged the intercourse.

Sandal wood, an article of value in the Chinese market, was discovered in the mountains of the different islands, and soon became the means, on the part of Tamehameha, of extensive commerce with foreigners. The articles of barter first given in exchange by traders were of the rudest kind; such as pieces of iron hoop, nails, coarse cloth, etc.: to these afterwards, knives, hatchets and axes, guns, muskets, and ammunition, were added; and, eventually, whole cargoes of rich American and Chinese goods, and vessels of various sizes, from small schooners to brigs of upwards of one hundred tons burden.

Early in the present century, the natives began occasionally to embark on foreign vessels as seamen; and in this manner several made their way to the United States. Of this number was Obukahaia, an individual whose wanderings were

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made, in the wise providence of God, to result in consequences of unspeakable importance, both to himself and to his nation.

Obukahaia reached the city of New York in the year 1809, and shortly afterwards became an inmate of the family of the commander of the ship in which he had made the voyage. He possessed an observing and inquisitive mind; and the wide contrast, which soon arrested his attention, between the civilized and Christian people among whom he was now residing, and the ignorant and degraded idolaters of his own nation, deeply impressed him. Having learned the design of Yale College, he frequently visited the grounds of that institution; and was, at length, discovered weeping at the entrance of one of the buildings. The cause of his tears was ascertained to be a sense of his own ignorance, and an anxious desire for instruction. A gentleman of intelligence and piety immediately received him as a private pupil. He made rapid advances in knowledge, became a sincere convert to Christianity, and, fired with zeal for the salvation of his countrymen, began to qualify himself to return to his native islands, for the purpose of making known the existence of the only true God, and the redemption that is in Jesus Christ.

The character of Obukahaia was early reported to the American Board of Commissioners for Foreign Missions, a society formed, in the year 1810, for the propagation of the gospel among the heathen. This information led to the establishment of a school at Cornwall, Connecticut, which was called "The Foreign Mission School;"

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and the object contemplated by which was the education of pagan youth found on American territory, preparatory to their being returned, if suitable, as teachers to their respective countries. Here Obukahaia was placed. Other Sandwich Islanders were afterwards found, and entered on the same foundation.

Among them was a young chief, George Tamoree, son of Taumuarii, the king of Tauai. Eight or ten years previously, his father had sent him, when only nine years old, to America, to be educated. The sea captain who had the charge of him, had been provided by the king with the means of meeting the necessary expenditures; but the captain dying suddenly within the year of his arrival, these funds were lost in the wreck of his own fortune. George, who had been placed at a school, having been suffered to wander from it, had enlisted in the naval service of the United States. On his discharge, at the close of the war, he was discovered in the navy yard at Charlestown, Massachusetts, identified as the son of Taumuarii, and removed to Cornwall for education.

To the deep regret of his patrons, Obukahaia died before completing his course of instruction, in February, 1818. The event was, at first, thought a difficulty in the way of the speedy introduction of Christianity to his native shores; but, in the overruling providence of God, so great and beneficial an excitement did it occasion in the American churches, as rather to expedite than otherwise, the plan then in agitation, of sending a mission there.

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In the autumn of 1819, a company of missionaries, under the patronage of the American Board of Commissioners for Foreign Missions, embarked from the city of Boston for the Sandwich Islands, in the Thaddeus, commanded by Captain Blanchard. It consisted of the Rev. Messrs. Bingham and Thurston, ordained ministers of the gospel; Messrs. Ruggles and Whitney, catechists and teachers; Dr. Holman, a physician; Mr. Loomis, a printer; Mr. Chamberlain, an agriculturist; all married men: and also four Sandwich Islanders, John Honorii, Thomas Hopu, William Tenui, and George Taumuarii. George was sent back to his father, by the Missionary Society, as a passenger only, without any official connexion with the mission family.

The affecting death of Captain Cook, and of the other foreigners, who, since his time, had been massacred at the Sandwich Islands, had deeply impressed the public mind with a belief, that the islanders were more barbarous and sanguinary than even the inhabitants of other groups in the Pacific. The unvarying testimony of voyagers who had visited them, when consulted in reference to the contemplated mission, had been: "The natives are too much addicted to their pagan customs ever to give them up. They will never abandon their sacrifices and tabus. The missionaries may attempt to convert them, but they can never succeed; they will be robbed and driven away, even if they escape violence and death."

It was with just reason, therefore, that the

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society, under whose auspices this enterprise had been projected, waited with deep solicitude for the tidings of the arrival of the missionary company at their destination, and of the character of their reception by the people. Seventeen months elapsed before this anxiously desired period came. But, though the suspense was long, it was, at length, broken by sounds, which vibrated joyfully on the ears of many who looked for the coming of the kingdom of God.

The missionaries had not only made the islands in safety, but the first words of intelligence which reached their vessel on approaching them, was the astonishing, and, to them, overwhelming exclamation :—"The gods of Hawaii are no more! Tamehameha is dead! Rihoriho is king. The tabu is abolished, and the temples and idols are destroyed!"

The eldest son of the conqueror of Hawaii had ascended the throne, and the very opening of his reign had been marked by a measure which is without a parallel in the history of the world. A pagan king, unbidden, and uninstructed, had, in a day, cast off all the gods of his people; and, by a single act of his will, had overthrown a superstition, which for ages had held a degraded race in servile bondage.

The causes which led Rihoriho to a determination so bold and so important, are not fully known. They, probably, were a conviction of the falsity of idolatry, derived from an intercourse with foreigners, and from an observation of the indifference or contempt they manifested for the gods and sacrifices of his nation; a knowledge

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of the destruction of the idols at the Society Islands, a people known to him to be altogether like his own; and strong attachment for his queens, who were restricted in their privileges and enjoyments by the tabu.

To the system of tabu we have already had partial occasion to advert, in our brief narrative of the visit of Captain Cook to the islands. It was a form of idolatry peculiar to the Polynesian tribes. The word has generally been considered by foreigners as synonymous with the English word, prohibition; but its literal and peculiar meaning implies a consecration. Thus, the priests, the king, and the chiefs, all of whom claimed descent from the gods, were tabu as well as the temples. So, again, an animal, a cluster of fruit, or other article set apart for sacrifice; as also, a day, week, or month, appropriated to the worship of the gods, was tabu.

The tabu varied greatly, both in extent and duration. Sometimes a single tree, or a single animal only, would be made tabu; and, at others, a whole grove or herd. Sometimes a single house, or piece of land, or fishing ground; at others, a whole district, or even island. Sometimes the tabu would be limited to a day; at others, it would continue for weeks and months. Tabu of *time* varied in the degree of rigour with which they were to be observed; sometimes requiring only a cessation from ordinary work and amusement; at others, an entire seclusion, when to be seen abroad was death. Every fire, too, must then be extinguished; every sound, even to the crowing of a cock or barking of a dog, prevent-

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ed; and the silence and desolation of death be made to reign throughout the prescribed limits.

But though, in such particulars as these, the tabu was various in its features and forms, there were points in it which were general and unalterable. One of these was the tabu of all the best kinds of food for the use of the men. Idolatry has always degraded the female sex; and such was its influence among the Sandwich Islands. By a regulation of the tabu, women were excluded from the use of hogs, fowls, cocoa nut, bananas, from several kinds of fish, etc., and even from the houses of the men. A woman was not permitted to enter the habitation even of her father or husband, nor to eat in company with them. It was accordingly this latter point, an open breach of which the king determined to make the signal for the abolition of the whole, and for the downfall of idolatry.

Having secretly consulted the high priest and principal chiefs on the subject, and gained their consent and co-operation, he made a great entertainment, in the month of November, 1819, to which all the foreign traders, mercantile agents, and residents then at the islands, were invited, together with a large company of chiefs. Two long tables, one for males, and the other for females, in conformity to the tabu, were spread in an open place, around which a great concourse of the natives assembled. After the food was served up, and all the company had taken their seats, the king, evidently much agitated, arose with a dish of the food denied to females in his hand, and walking first round the table of the men, as if to see that

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all were properly provided, hastily turned to that of the women, and seating himself between two of his queens, began to eat with them from the dish he had carried. At this, the multitude, astonished, burst into the exclamation, "Ai noa! Ai noa!" (*ai* food, *noa* common, or general; in contradistinction to *ai tabu*, food sacred.) The high priest then, as had been concerted, seized a firebrand, and rushed to an adjoining temple; which he himself immediately set fire to. Messengers were then instantly despatched in all directions to complete a similar destruction; and, in a few days, every heathen temple in the group was mouldering in ashes, whilst such idols as had not shared the same fate, were either cast useless on the beach, or reserved merely as objects of curiosity.

That it was the pleasure of the king thus to cast off the tabu, and to abolish idolatry, seemed sufficient to satisfy the minds of the people. One ambitious young man, indeed, in the following year, attempted to make the revolution the means of exciting the natives to rebellion; but in this he was unsuccessful, his party being defeated, and himself and wife slain in battle.

On a review of the whole procedure, it is impossible not to recognise the hand of Him who "worketh all things after the counsel of his own will;" who can accomplish his purposes of mercy either *with* or *without* human instrumentality; and who can use even "the things which are not, to bring to nought things which are." The missionaries had naturally expected that their landing would be opposed by the institution of

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a system, which, however degrading in its influence, had still exercised a more than human sway over the minds of its adherents, and of which the numerous priests would doubtless perceive their craft endangered, as soon as the paramount claims of the true God to exclusive homage and obedience should be proclaimed. Instead of this, they found the priests no longer existing as a distinct body, and the whole nation just emancipated from their own dreary superstition, and without religion, prepared, and waiting to receive the gospel of Christ.

Still it was not without considerable difficulty that the missionaries were able to carry on their efforts for the instruction and evangelization of the natives, or even to effect a settlement in the islands; and as every step in the commencement of such undertakings possesses a peculiar interest, from its relation to the success of the whole, somewhat more minuteness of detail may be pardoned in this part of our narrative, than will be required in the subsequent history of the mission.

It was early in the morning of the 30th of March, 1820, that the cloud-capped summits of Mouna Kea first met the view of the voyagers on board the Thaddeus, to the no small joy of all. In coasting along the northern part of the island, the missionaries had an opportunity of contemplating, with deep interest, the numerous habitations, cultivated fields, trees, etc. of the immortal beings whose earthly home they had come to. Hopu, whose anxiety could scarcely be less than theirs, discovered and designated the

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little valley near the beach where he was born. He and his three countrymen were greatly animated with the sight of their native shores, and pointed out to their companions many objects worthy of their observation, amongst which, near the northern extremity of the island, were the walls of an ancient temple, where sacrifices had long been offered to demons.

On doubling the northern extremity of Hawaii, the lofty heights of Moui arose on the right; and, as no canoes approached the vessel, it was supposed to be a season of special tabu, and that all the people were engaged in its observance. Captain Blanchard, therefore, concluded to send a boat for the purpose of making inquiries respecting the king, and the state of the islands; and it was on the return of this boat, in which Thomas Hopu and John Honorii had proceeded to the shore, that the wonderful tidings of the abolition of idol worship reached the missionaries.

This cheering intelligence was confirmed by a visit of Mr. Ruggles, accompanied by Thomas Hopu and George Taumuarii, to the island, on which occasion they were kindly received. By them, the widows of the late king sent to the missionary party a present of fresh fish, cocoa nuts, sweet potatoes, bananas, sugar-cane, bread fruit, etc., expressing much satisfaction that they had come to teach them that which was good. In the course of the day, a number of the natives, in their canoes, visited the ship, and when asked whether they had ever heard anything about the true God, they replied that Rihoriho, the king, had heard of the great God of white men, and

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had spoken of him; and that all the chiefs but one had agreed to destroy their idols.

On the 1st of April, the missionaries being in Towaihai Bay, near the residence of Karaimoku he and his wife, with two widows of Tamehameha, decently dressed, and attended by a numerous train of men and women, came on board the brig; having sent before them a present to the captain, of three hogs, and as many large bundles of sweet potatoes. They were introduced to the members of the mission family individually, and the mutual salutation of shaking hands, with the usual compliment, "*Aloha*," passed pleasantly round. When the table was prepared, they sat down to dine with their new friends, and behaved with much decorum. From what had been heard and seen of the natives, the appearance of this noble chief proved to be more interesting than could have been expected. His dress was a neat white dimity jacket, black silk vest, nankeen pantaloons, white cotton stockings, shoes, plaid cravat, and a neat English hat. He sometimes, however, laid these aside for the simple native *maro* round the waist, resembling the dress of the Hindoos. He showed peculiar fondness for the children of Mr. Chamberlain; and when the missionaries explained to him their object in visiting the islands, and their desire to become settled residents in them, as teachers of Christian truth, he listened with attention, saying he must see the king, and they must consult together about it. He promised to let them know the result of the deliberation; and, as a

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token of friendship, presented to Mr. Bingham a curiously wrought spear.

On the first sabbath spent in the islands, the missionaries expecting soon to leave Towaihai Bay, and to have no other opportunity of examining its eligibleness as a station for preaching and schools, Mr. Bingham, accompanied the captain early to the shore, called on the chief Karaimoku, and with him visited the most celebrated heiau, or temple, of the islands. It stands on the brow of a hill, a little retired from the beach, fronting the seashore, and was built by Tamehameha, who himself laid the corner stone. It consisted of a solid wall, about ten feet thick at the base, and five at the top, and twenty feet in height on three sides of the parallelogram, which was about one hundred and twenty feet in breadth, and two hundred and forty in length. In front the wall was of trifling elevation, but there were four or five large inclosures, all on the declivity of the hill. These used to furnish convenient places for multitudes of worshippers, who remained in them, while the priest was within, offering his prayers and sacrifices of abomination. Within this inclosure were the ruins of several houses which had been burnt to the ground, the ashes of various wooden gods, the remains of cocoa nuts and other similar offerings, and the ashes and partially burnt bones of many *human* victims. At the foot of the hill was a similar inclosure, two hundred and eighty feet in length, and fifty in breadth, which had been used for the sacrifice of various beasts, fish, fruits, etc. The

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walls and areas of these open buildings, once tabued and sacred, now open and free to every foot, were fast tumbling into ruins.

About ten o'clock, the chief, Karaimoku, and some other influential inhabitants of the island, arrived. The chief first went on board, dressed in the manner, and appearing with the dignity of an American gentleman. He was introduced to the missionaries, with whom he shook hands in the most cordial manner. He then turned to the ladies, while yet at a distance, bowed to them respectfully, and then advancing nearer, presented to each his hand. Four women followed, two of them queens and widows of the late Tamehameha, and two of them wives of Karaimoku. They each very respectfully presented the ladies with their left hand, and took their seats beside them. The first queen, a woman of gigantic stature, appeared in a calico gown; but, after a little time had elapsed, it was thrown off, and her remaining dress consisted of a striped gingham shirt, with ten thicknesses of native cloth wound around her: the other queen, who was nearly as large, had on a velvet gown, ornamented round the bottom with gold lace, a beautiful wreath of yellow feathers around her head, two strings of beads on her neck, and two rings on her finger: one of the other women had on a white shirt, some native cloth of most beautiful colours wound round her person, and a yellow wreath upon her head; while the last had on a rich looking gown, partly of silk. They had elegant fly brushes made of feathers, with handles of whalebone and turtle-shell, composed of many

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hundred pieces; each individual had scars on their faces, the marks of the tortures they had inflicted upon themselves on occasions of death amongst their friends. It was not long before the party grew tired of their seats, and one of them seating herself more comfortably on the floor, mattresses were brought, on which they reclined in their own way, and in this manner dined. The rich dresses described as worn by them, were part of a large and valuable stock of articles of this description amassed by the king Tamehameha and his chiefs, in trading with Europeans and Americans. Many of the most valuable were received as presents from sea captains, who obtained cargoes of sandal wood at the islands. In the store warehouses of Tamehameha were laid up also many specimens of elegant broad cloth, silk, military dresses, etc., besides common articles of hardware, and various other things.

In the afternoon, there being on board a numerous company of natives, including chiefs, the solemn duties of public worship were attended to on the deck of the vessel, and prayers and praises offered to the God of Zion. Mr. Bingham preached from Isaiah, "The isles shall wait for his law." The topics of the discourse were the character of the Lawgiver, of the law waited for, of those who wait for it; the evidence that these isles do now wait for it; and the consequences of receiving it. Though most of the islanders could not at that time understand the precepts of the law of Christ, yet they listened with much attention, and were pleased with the singing and the

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order of worship. Seldom had the missionaries attended on the duties of the sanctuary, when the theme and the occasion had excited more hallowed and delightful feelings.

In the evening, the native party having spread their portable mats and mantles on the deck, laid themselves peacefully down to sleep, with the sky for a canopy. It was the prayer of their friends, that the Watchman of Israel might keep them, and ultimately bring them to his heavenly rest.

It was not till the 4th of April, that the missionaries, having reached the vicinity of the royal residence, were able to put themselves in personal communication with the king. They thus describe the circumstances of their first interview with him:—"At ten o'clock this morning, we came to anchor in Kairua Bay, about one mile from the king's dwellings. Karaimoku, who still appears to be friendly to our cause, being sent for by Rihoriho, went on shore; and soon after Messrs. Bingham and Thurston, and Thomas Hopu, accompanied by Captain Blanchard, followed. As we drew near the shore, we saw the king bathing in the surf, in company with others. He was distinguished by ornaments of beads on his neck. As we landed, five or six hundred natives, of different ages, and both sexes, swarmed around us; and, in their usual rudeness, gave a noisy irregular shout, and used all their eyes and ears to learn who and what these new visitors might be. Among the crowd was a distinguished native chief, named Kuakini, also called John Adams, who had acquired a slight knowledge of the English language and manners. He politely conducted us

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to his own house, and afterwards to the house of Mr. John Young, who has long resided here, has the rank of a chief, and is now acting secretary to the king. By him, and by Captain Adams, an English settler with him, we were welcomed to the Sandwich Islands.

"We then waited on the king, with the most important message that can be sent to any earthly potentate; read to him the official letter from Dr. Worcester to Tamehameha, and the letters of Captain Reynolds to Tamehameha, and to his son Rihoriho; and had them interpreted by Mr. Young and Thomas Hopu. In the same manner we made known to the king the views of the American Board of Missions, and the wishes of the mission family, presenting the telescope furnished by the board, which the king accepted very thankfully. He seemed pleased also with the statements we had made to him, and expressed a degree of approbation of our object, in which all present concurred, using the general term *maitai*, "it is good." Still he signified a wish to consider the subject deliberately, and to pause before giving a definitive answer to our message.

"On the 5th," the missionaries continue the narrative "we renewed our negotiation, and presented to Rihoriho the elegant Bible prepared by the American Bible Society for Tamehameha; also, Bibles to the king's daughters, which had been furnished by particular friends. The king appeared grateful for the presents, and his behaviour was friendly; but, in the immediate business of our conference with him, we made

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little progress, and one cause of difficulty to his mind soon became apparent. It appears, some conjectures had been started, from what source we know not, that Great Britain might not be pleased with our settling here as American missionaries; and, to deepen the unfavourable impression thus occasioned, some reports were in circulation, that the missionaries at Tahiti and Eimeo had monopolized both the trade and government of the Society Islands. These new and unexpected embarrassments we endeavoured to obviate as well as we could; appealed to our public instructions, and to the full approbation of our design given by British subjects, British missionaries, and British missionary societies; gave the assurance that we had nothing to do with the political concerns of these islands; that there was no collision between the people of the United States and the people of Great Britain; and that several stations were occupied by American missionaries in the British dominions.

"In the course of the day, as we passed near the place where several chiefs were spending their idle hours in gambling, we were favoured with an introduction to Hevaheva, the late high priest. This was the personage whom, about five months ago, the young king consulted with respect to the expediency of breaking *tabu*, and asked to say frankly and plainly whether it would be good or bad, assuring him, at the same time, that he would be guided by his word. Hevaheva readily declared it would be good; adding, that he knew there was but one *Akua*, (God,) who was in heaven; and that their wooden

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gods could not save them, or do them any good. On the present occasion he received us kindly; and, when introduced to Mr. Bingham, he expressed much satisfaction in meeting with a *brother priest* from America; still pleasantly claiming that distinction for himself. He seemed much pleased in speaking of the demolition of the maraes and idols, and assured us that he would be our friend."

On the 6th, the royal family went on board the brig to dine, the king being dressed in the native costume, with a broad *maro* round his waist, a green silken scarf upon his shoulders, beads around his neck, and a wreath of flowers upon his head. He was introduced to the female part of the mission family, the first American women he had ever seen, and conducted himself with great civility. After dinner, the company assembled on the quarter deck, and sung, at the king's request, several psalms and hymns, with which he and the multitude around appeared much pleased. Shortly afterwards, they gave to their new friends their parting "*aloha*," (a word of friendly salutation,) returning, it was hoped, under favourable impressions. The visit was returned on the following day, by several of the missionaries and their wives, who went by invitation on shore, to dine with the king.

As the captain of their vessel was desirous to proceed, as soon as he had accomplished his business with the king and chiefs, the missionaries were under the necessity of pressing for a formal decision on the proposals they had submitted to them. The missionaries had expressed a wish to

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be allowed to form one station at Oahu, and one at Hawaii; believing that they might thus commence and prosecute their work, with less embarrassment to the government, and with more important advantages to the public in general, than could be insured by all remaining at Kairua, or proceeding together to Oahu. Their desire to settle at the latter place was, however, misconstrued, and regarded with some suspicion that selfish motives or political views were drawing them thither. The king said, "You wish to go to Oahu, because provisions are so plenty there; all the white men wish to live at Oahu." He intimated, at the same time, that he feared the Americans were contemplating a seizure of the island.

In the former of the reasons assigned by the king, for the preference of Oahu as a station above Kairua, there was, undoubtedly, felt by the missionaries, to be force. Kairua was a barren spot, situated on a bed of lava, and without any streams of water. In such a locality, all hope of instructing the natives in the proper culture of ground, and improvement of natural resources, would have been precluded; and as it was the wish of the missionaries to be so situated, that they might early give proof of their usefulness to the people, by introducing useful arts, and might support themselves with little expense to their patrons, the above circumstances were felt to be serious objections to the accepting of Kairua as the sole settlement. Still it seemed to be the pleasure of Rihoriho, and some of his chiefs, that the missionaries should all settle at Kairua;

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and, for this purpose, permission was given them to land, and a large house, formerly occupied by Tamehameha, assigned for their accommodation.

Before, however, signifying their acquiescence in this plan, it was resolved to make one more united effort to obtain a different arrangement; and, accordingly, on the 10th of April, all the brethren went on shore for this purpose. They unexpectedly found that Karaimoku, who had considerable control over Oahu, had returned. To him, to John Adams, to another native chief named Nihe, to the king, and to Mr. Young, individually, were made known their wishes, that a part of their number should have liberty to proceed to Oahu, to settle there. But, though this proposition appeared reasonable to the whole party, they seemed reluctant to give their consent to it. In the afternoon of the same day, Kaahumanu, who had been out on a fishing expedition, and for whose advice Rihoriho pretended to be waiting, returned successful. She possessed more property and power than any woman on the islands, and her return was regarded as a favourable event. About this time, Keaumoku, a native chief, commonly called Governor Cox, arrived. This man also had great influence, spoke English, was considered as a friend of Europeans, and, at that time, was the commander of one of the king's vessels. His return from Oahu, being at the very moment when the important question was pending, and when his influence was most needed, was regarded by the missionaries as peculiarly auspicious.

Towards evening, the king, with all the queens

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and all the principal chiefs, had assembled together; and this was thought to be a suitable time for making the application in a more formal and urgent manner. After many inquiries, about the real design of the missionaries, and the number of arts they could teach, the king and his chiefs seemed fully satisfied that their intentions were good; and, while waving a final answer till the morrow, gave them every encouragement to hope that their request would be complied with. They stipulated only that information should be sent to Great Britain, as to the nature of their designs. It was with great pleasure the king learned that his new visitors understood so many useful arts. He inquired very earnestly, whether they had any ship carpenter, saying that he greatly needed one to repair his vessels, and expressing a regret that one had not been brought.

On the following day, Mr. Thurston and Dr. Holman went on shore, to learn the final decision of the king and his chiefs. The missionary party were rejoiced to find it favourable. The order of the government was, that two of the brethren, with their wives, and two of the native youths, should remain at Kairua; be furnished at the public expense with lodgings, water, fuel, and provisions; and be permitted to commence their appropriate work, with the promise of protection: and that the rest of the party should proceed to Oahu, and there be accommodated with convenient houses. It was the pleasure of the king, that Dr. Holman, with Thomas Hopu and William Tenue, should remain at Kairua;

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and to this there was no objection. The more difficult question, which of the ordained missionaries should stay to commence the mission there, was decided by ballot; and the important appointment, to the satisfaction of all, fell on Mr. Thurston.

It was a busy and trying, but still a joyful and memorable day, when Mr. Thurston and Dr. Holman, with their wives, and Thomas Hopu and William Tenue, landed and took up their residence at Kairua. As the brig lay about a mile from the shore, the boats were employed all day in transporting the baggage, etc. to the beach; and several of the king's men, with one of the brethren, assisted in removing them from the beach to a small house appropriated to the temporary use of the mission. In the evening of the 12th of April, the brethren who had cheerfully agreed to commence their labours here, took leave of the remaining members of the mission family, and repaired, for the first time, to sleep on heathen shores. They were accompanied by Mr. Bingham and Captain Blanchard; and, with affectionate salutations, were commended to the grace and protection of Him, who said, "Lo, I am with you alway."

In two days from the time of separation, namely, on the 14th of April, the vessel cast anchor opposite to Honoruru, a convenient harbour at Oahu; and, on the 19th, the remainder of the mission family, consisting of Messrs. Bingham, Chamberlain, Whitney, Ruggles, and Loomis, with their wives, and John Honorii, took up their residence on heathen ground. Through

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the kindness of various residents, Americans and others, they were accommodated with the temporary use of several small houses for their own convenience, and the storage of their goods.

Immediately on landing, the missionaries commenced the public and private worship of God, which, indeed, they had hitherto regularly maintained on board the Thaddeus, and not, it was hoped, without great and permanent benefit to two or three of the mates. In their present situation, they preached on the sabbath, not only to the mission family, but to many residents, officers of vessels, and seamen, who were occasionally present; and, in some instances, held service on board ships at the request of the masters. As soon as they had obtained permission of the chiefs to remain in the island, they proceeded to select a site for their future dwellings; they fixed on a spot about half a mile distant from the landing place and the town of Honoruru. In the meantime, the governor, acting under the directions of the king, employed the islanders in erecting temporary houses for their residence, till more permanent ones could be provided. These were of slight construction and fragile materials; being large native huts, built after the manner of the country, of poles planted in the ground, and with small sticks or rods, about an inch in circumference, fastened horizontally from one pole to another for the walls: the roof was formed by rafters of poles fixed to those planted in the ground, and united at the top, having the space filled up with small sticks; this constituted the frame of the building. The

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whole was tied together with the fibrous roots of a native plant, or with a cord of twisted native grass. The substance of the walls and roof were of the same material, generally of long, coarse, dried grass, tied with a cord of grass, similar to the small horizontal sticks already described. Externally, these houses resemble a hay-stack; the interior consists of one apartment, the sides and roof exhibiting the rough poles, sticks, and cords: occasionally, however, these are covered, and the whole lined with matting made of a coarse kind of rushes, woven by hand. The floor, which is earthen, is covered over with long dried grass, over which are spread coarse or fine mats, according to the taste or wealth of the owner. The door is usually placed at one end of the building, and the windows are simple openings cut in the walls, and closed by a boarded shutter. It is only in the houses built for foreigners that windows are ever made, the natives considering them superfluous. Such were the kind of dwellings occupied by the mission families, on their first entrance upon the field of their future labours: they were commenced on the 19th of June, and, from the number of people employed, the frame of one was completed in a day. The houses furnished at best but an indifferent protection against the wind or rain, and were often exposed to considerable danger from fire. Yet, in these the families spent many pleasant days, and felt grateful for the accommodation and comfort they afforded.

On the 2nd of May, the vessel which had brought the missionaries from America, left Oahu

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for Tauai, having on board the young prince, who was returning to his father, and Messrs. Whitney and Ruggles. These brethren went, for the purpose of testifying the good feeling of the Christians in America towards the king and people of Tauai, of explaining the objects of their mission, and ascertaining whether or not the people were disposed to receive instruction. They reached the island in safety, and the missionaries observe :—

"King Taumarii received his long-absent son with the greatest tenderness and affection. When the Thaddeus had anchored in the harbour, and the intelligence was communicated to the king that his son had arrived, Captain Blanchard gave a royal salute of twenty-one guns, which was returned by the same number from the fort. The brethren then accompanied George to his father. As soon as he entered the door, the king rose from his sofa, and affectionately clasped his son in his arms, saluted him after the manner of the country, and wept in silence. Both were unable to speak for several minutes. Others could not suppress their tears. The king, at length, observed, that the arrival of Humihumi, (which is the real name of his son,) made his heart so joyful, that he could not talk much that day. George then introduced the brethren to his father, as his friends, who had come from America to accompany him home. The king embraced them with tears of affection, calling them his friends. When he was acquainted more fully with the kindness of the Christians of America, in teaching his son, and

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providing for his wants till they could arrange his return; as also, in sending missionaries to instruct his countrymen in useful arts, and to unfold to them the true religion, he exclaimed: *Nui, nui, maitai;* and, with tears of gratitude, added, *Nui roa aloha America;* (very good, very great love to America.) His wife joined in these expressions of interest and approbation. He engaged to be a father to the missionaries, as the good people of America had been to his much-loved Humihumi."

During the stay of Messrs. Whitney and Ruggles, the king showed a great desire to acquire useful knowledge, was highly pleased with the Bible presented to him by the American Bible Society, and anxious to know its contents. He often requested the brethren to read and explain it to him, particularly the account of the creation of the world, and the history of the Saviour; a service which they cheerfully attempted to perform. He once said to them, in broken English, "Humihumi tell me you love me and my people, and wish to do us good all our days; I love him very much, more than I do my other children. I thought he was dead; I cry many times because I think he was dead. Some captains tell me he live in America. I say, No, he dead; he no more come back: but he live, he come again, my heart very glad. I want my son to help me; he speak English very well, and can do my business; but he is young. Young men sometimes wild, and want advice. I want you stay here, and help Humihumi go on board and trade, and so I make you a chief." He was

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surprised to hear Mr. Ruggles say that he did not wish to be a chief, nor could do any of the king's public business; though he should be most willing to advise and assist his son, so far as he could consistently with the nature and general objects of the mission.

To Captain Blanchard, the king said, "You are a good man; I love you much. All the captains say they will bring my son; but they no bring him: but you bring him. I will give you any thing you ask, if I can get it for you." He gave forty or fifty large hogs, and as many sweet potatoes, yams, and sugar-canes, as were wanted; promising to give another supply of such provisions when Captain Blanchard should return from the coast, together with a present of sandal wood, worth, probably, one thousand dollars in Canton.

On the first day of Humihumi's arrival, his father gave him the rich and fertile valley of Waimea in which he lives, at the same time committing to him, as second in command, the principal concerns of the island, and telling the chiefs that they must henceforth consider his son as their ruler; charging him, at the same time, to make it his care to acquire their confidence, and make them happy.

So great was the anxiety of the king to detain the missionaries near him, that he offered to furnish houses and land sufficient for the whole family, if they would settle there; to build school houses and a church at his own expense; and to have his people learn to keep the sabbath, and sing and pray to theGod of America. Indeed, so strong was the attachment of the king and

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queen to their new friends, that from a mistaken apprehension of their having determined to leave for Oahu, and not return, they both spent once a sleepless night. When the brethren called the next day, they were much affected, and the king said to them, with tender interest, "Why you no stay here? we like you very much; my people all like you. We want missionaries here, as well as the other islands." Nor was it till they were informed that it was intended, as soon as possible, to supply them with teachers that they seemed satisfied, and became cheerful again. Such was their desire to learn to read, that they appeared willing to spend years in acquiring the art; and though their fondness for bathing and sleeping came frequently in competition with their desire to learn, the brethren were often amused to see them standing *in* the river, with their books in their hands, diligently repeating their lessons.

The brethren explored a considerable part of this island, and found it fertile and well watered. The inhabitants are generally poor, but hospitable. Through indolence, much of the excellent soil of this island, as well as the others, is uncultivated.

Messrs. Whitney and Ruggles returned to Oahu, after an absence of about two months; and shortly afterwards, in consequence of the continued urgency of the entreaties of the king, and also of the chiefs, the brethren deemed it expedient, that, with their wives, they should remove to Tauai, and commence there the work of evangelizing the natives; trusting in the kindness of Providence, to send ministers of the gospel here-

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after to enter into their labours, and teach the way of the Lord more perfectly. In accordance with this determination, these brethren soon afterwards went to Tauai, a passage being kindly offered them by Captain Cary, of the Levant. They were received with great affection by the king and principal persons about him, and entered without delay upon the preparatory measures for a missionary establishment. The circumstance of their removal and commencement of labours are thus described, in a letter to the secretary of the American Missionary Society, dated August 1, 1820:—

"We arrived at this island on the morning of the 25th of July, were met in the offing immediately after the ship came to anchor, by the king and queen, with their retinue, and were received with every mark of parental affection. *Nui nui maitai*, (much much good,) responded from a hundred tongues. We were conducted to a house which had been prepared, and where every thing necessary to our comfort was provided. George tells us, that his father and mother have been engaged for three weeks past in learning to write. You will see what improvement they have made, by a specimen consisting of three letters; one written by the king, the two others by the queen. They first dictated what they wished to send; which was written, and then copied by themselves. The king's youngest son has also made considerable progress. Our friend George treats us with much attention. We eat at his table, and he appears anxious to render us all the assistance in his power. He usually attends family prayers with

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us, and is evidently less sceptical than formerly. On the sabbath we attended public worship, and read a sermon, written by the Rev. Daniel A. Clark, of Southbury, Connecticut, entitled, 'The Church safe.' The king and queen with their servants attended, and seemed much pleased. After the services were completed, the king said, 'I like your way of worship very much; my old way is *pupuka*, (bad.) I will come every sabbath, and by and by we will build a large church, and be like good people in America.'

"At present we have great encouragement to hope and pray for the blessing of God to attend our labours. The people have turned from the worship of idols; kings have become nursing fathers, and the queens nursing mothers; our hands are strengthened, and our hearts made joyful. But we rejoice with trembling: there is much need for us to be humble, and to walk softly before God. These people are naturally fickle; and we know not how soon the current of feeling may be changed. The clouds, which are now out of sight, may soon gather in our horizon, and storms of persecution may extinguish our rising hopes; yet, He who hath said, 'Lo, I am with you,' is our Helper, and we will not fear."

The king requested the missionaries to state to their friends in America, that he very much wanted a good minister, physician, house and ship carpenter, cabinet maker, and powder maker, to come and live with him; adding, that he would support as many good people as would settle at his island.

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The following are the letters alluded to in the above extract: the first is from king Taumarii, to the secretary of the mission:—

"Dear Friend;—I wish to write a few lines to you, to thank you for the good book you were so kind as to send by my son. I think it is a good book; one that God gave for us to read. I hope my people will soon read this, and all other good books. I believe that my idols are good for nothing, and that your God is the only true God, the one that made all things. My gods I have cast away; they are no good; they fool me; they do me no good. I take good care of them. I give them cocoa nuts, plantains, hogs, and many good things, and they fool me at last. Now I throw them all away. I have none now. When your good people teach me, I worship your God. I feel you good people come to help us. We know nothing here. American people very good—kind. I love them. When they come here, I take care of them; I give them eat; I give them clothes; I do every thing for them. I thank you for giving my son learning. I think my son dead. Some man tell me he no dead. I tell him he lie. I suppose he dead. I thank all American people. I feel glad to see your good folks here. I take good care of them. I hope you take good care of my people in your country; if you do, I feel glad. I must close, accept this from your friend,

"KING TAMOREE."

Letter of the queen of Tauai to the mother of Mrs. Ruggles, dated Atooi, July 28, 1820.

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"Dear Friend;—I am glad your daughter come here; I shall be her mother now, and she be my daughter. I be good to her; give her tappa, (cloth;) give her mat; give her plenty eat. By and by your daughter speak Hawaii; then she teach me how to read, and write, and sew; and talk of that great Akua, which the good people in America love. I begin spell little: read come very hard, like stone. You very good, send your daughter great way to teach the heathens. I am very glad I can write you a short letter, and tell you that I be good to your daughter. I send you my aloha, and tell you I am your friend,

"CHARLOTTE TAPULEE, Queen of Atooi."

From the foregoing correspondence it will be gathered, that the removal of Messrs. Whitney and Ruggles to the island of Tauai took place towards the end of July, 1820. Thus, in less than four months after the heights of Hawaii met the anxious eyes of the missionaries, they had fixed upon three stations, designed to be permanent, and actually occupied them, with the cordial approbation of chiefs and people. In the course of this period, Mr. Loomis had also received and accepted an invitation to reside at Towaihai Bay, under the protection of Karaimoku, with a view to the instruction of several youths selected by him.

In a letter from Messrs. Bingham, Chamberlain, Whitney, Ruggles, and Loomis, dated July 23, 1820, the remarkable and auspicious events connected with the introduction of the gospel to the islands, are thus referred to:—

"Far removed from the loved dwellings of

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Zion in our native land, surrounded by pagans and strangers, we would lift the voice of grateful praise to our covenant Father. Here we now see no altars of abomination, nor bloody rites of superstition; Jehovah has begun to overturn the institutions of idolatry, and to prepare the way for the nobler institutions of his own worship.

"On the 30th of March, we arrived off the shore of these long-lost and long-neglected 'isles of the Gentiles;' but how were our ears astonished to hear a voice exclaiming, 'In the wilderness prepare ye the way of Jehovah; make straight in the desert a highway for our God.' This victory was achieved by that arm alone which sustains the universe. He, who in wisdom has ordained that no flesh should glory in his presence, has saved us from the danger of glorying in the triumph, and taught us, with adoring views of his majesty, to 'stand still, and see the salvation of God.' Long, indeed, did we expect to toil, with slow and painful progress, to undermine the deep-laid foundations of the grossest idolatry; but He, whose name alone is Jehovah, looked upon the blood-stained superstition erected in insult to Divine purity, and, even without the winding ram's horn of a consecrated priest, it sinks from His presence, and tumbles into ruins; and he commands us, as the feeble followers of the Captain of salvation, to go up 'every man straight before him,' and, 'in the name of our God, to set up our banner.'

"We have been allowed to plant the standard of the cross at Kairua and at Honoruru, where

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the chiefs, the natives, and foreigners, may, from week to week, hear the sound of the gospel. Most gladly would we erect the same standard on every isle in this cluster, but we have no preacher to send. The people are without any form of religion, waiting, as it were, for the law of Christ, though they know not his name, nor the way of salvation.

"At Kairua, our brethren, though subject to great privations, are allowed to engage in their appropriate work with flattering hopes of success. The king, chief, or governor, leads the way as their humble pupil, and now begins to read intelligibly in the New Testament; desirous to outstrip all his subjects in the acquisition of useful knowledge. Two of his wives, and two stewards under their instruction, exercise themselves in the most easy lessons of Webster's Spelling Book.

"At this place we have a school, advancing with desirable progress in the rudiments of the English language. The number under our instruction here is about thirty, among whom are the governor, or head chief of the island, his wife, daughter of a chief of Karakakooa, and eleven children of white men.

"We know not what Divine wisdom intends to do here, but we think a great effort ought to be made in every island, to take possession for Christ and the church. The case is so new and so unparalleled in the history of the world, that we know not what to say. When hath a nation changed its gods? The enemy may have retired but for a season, to appear again in his wrath,

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to kindle the flames of persecution, and re-establish the worship of demons in all its forms of pollution and cruelty. How often did Israel, the chosen of God, give melancholy proof of the most deep-rooted depravity, and the incurable propensity of the human heart to the grossest idolatry, even with the lively oracles of Divine truth in their hands, and the awful majesty of Jehovah's presence before their eyes! Were it not for the fact, that the present is an age of wonders, and the hope, that the Christian church will not relax the ardour of effort, and the fervency of prayer, for us and this people, we should expect soon to see the altars of abomination erected, and the powerful priesthood of superstition arrayed against this little feeble band of Christian pilgrims, before one of us could preach plainly and impressively, in the language of the islands, the unsearchable riches of Jesus Christ. But in God is our hope, and we will not fear. We dare not put our trust in princes; the King of Zion alone is worthy of our confidence; it is he who has begun the glorious work, and it will go on. The powers of earth and hell cannot successfully oppose it. We are nothing, and whether defeat or success shall be our particular lot, we know that the holy cause in which, under your patronage, we are allowed to embark, cannot fail of ultimate and universal triumph. Zion shall arise and shine; the Redeemer shall reign; the isles shall wait for his law. The glory of the Lord shall cover the earth, and all flesh shall see it together, for the mouth of the Lord hath spoken it. Cheered with these Divine consolations,

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contented and happy in our work, weak and inexperienced as we are, we turn our eyes to you for counsel, and to Heaven for help; and subscribe ourselves, dear sir, your servants, for Jesus's sake, and fellow-labourers in the vineyard of our Lord."

The circumstances and prospects under which the mission had been commenced, is thus adverted to in a letter from Messrs. Bingham and Loomis, to the corresponding secretary, under date November 19, 1820.

"Rev. and very dear Sir;—Your first communication to us, after giving us the parting hand, with your parental benediction, in Boston Harbour, we received by the Cleopatra's barge. We have been refreshed by its interesting contents; as also by the rich feast of religious and missionary intelligence sent us by the provisional committee, and others. We cannot but rejoice with you in the view of what God is doing for Zion, and for the heathen. We believe you will rejoice with us when you see what the Lord has done for these 'isles of the Gentiles,' in removing their altars of abomination, and in planting a Christian mission and church, and erecting the standard of the gospel. Though the idea is still present to our minds that our departure was somewhat premature, considering the magnitude of the work before us, and the difficulty of making every desirable preparation; yet we are satisfied that we arrived, in the good providence of God, at the very juncture for the establishment of a mission; and, were we 'thoroughly furnished unto every good work,' we

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might hope to see our banner unitedly set up, in the name of our God, and immoveably established unto all generations. The work will indeed put in requisition all the wisdom and experience, all the talents and enterprize, all the zeal and activity which we possess: nay, it seems to demand the wisest and most efficient labourers which the church could possibly furnish. The chaotic state of the nation requires a plastic hand, more skilful and powerful than we are able to apply to it, that its religious and national character may be formed acceptable to God. We trust the same Divine hand which gave existence to the nation, and which has prostrated its idolatry, and broken the galling chains of the oppressive tabus, will form its moral character, and give it such purity, beauty, consistency, and stability, that the Prince of Peace will delight to reign here for ever. We, as instruments of the Divine administration, are allowed to begin the work; and we doubt not you will rejoice to know, that we have the prospect of continuing it with hopes of success. We expected trials; we have had our share; we needed them; and we hope they will work for our good. But our trials from the heathen have been less than we expected. Though even here, if fickleness of mind, instability, and uncertainty in the measures of government, of drunkenness and debauchery, and their attendant evils and abominations, can be considered as trials to us, we meet with them every day. We must struggle with them long, and never be weary in well doing."

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CHAPTER IV.

Account of the general state of the people, from the time of their discovery, to the abolition of idolatry, and the arrival of the first missionaries from America—Government of the Sandwich Islands—Monarchy absolute—Rank and offices hereditary—Political divisions of the country—The king sole proprietor of all land—Tenures by which land is held—Mode of levying taxes—Punishment of offences—Description of their cities of refuge—Courts of justice—General effects of the former system of government in the islands.

HAVING noticed the peculiar circumstances under which a Christian mission was commenced at the Sandwich Islands, and conducted the missionaries to their respective original settlements, it seems proper, before proceeding with the record of their operations, to furnish some account of the political and social state of the people, as well as of their former superstitions and usages. Such an account, while it adds another to the many proofs which already exist of the sunk and degraded state of unevangelized communities, will also show more distinctly the actual advantages and benefits which have resulted to the nation from the introduction of the gospel among them. Among the most important features in the social state of a people, may be justly ranked their mythology and their government.

The government of the Sandwich Islands is an absolute monarchy; the supreme authority is hereditary. The rank of the principal and supe-

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rior chiefs, the offices of the priests, and other situations of honour, influence, and emolument, descend from father to son, and often continue through many generations in the same family; though the power of nomination to every situation of dignity and trust is vested in the king; and persons, by merit or royal favour, frequently rise from comparatively humble rank to the highest station in the islands; as in the instance of Karaimoku, sometimes called by foreigners William Pitt. This individual, from being a chief of the third or fourth rank, was long prime minister, in dignity next only to the king; and had, in fact, the actual government of the whole of the Sandwich Islands.

Hereditary rank and authority are not confined to the male sex, but are inherited also by the females; and, according to tradition, several of the islands have been once or twice under the government of a queen.

Four distinct classes or ranks of society appear to exist among the inhabitants: the highest rank includes the king, queens, and all the branches of the reigning family; it also includes the chief counsellor or minister of the king, who, though inferior by birth, is by office and authority superior to the queens and other members of the royal family. The second rank includes the governors of the different islands, and also the chiefs of several large divisions or districts of land. The third rank is composed of those who hold districts or villages, and pay a regular rent for the land, cultivating it either by their own dependents and domestics, or letting it out

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in small allotments to tenants. This class which, while the system of heathenism in the islands continued, included most of the priests, is by far the most numerous body of chiefs in the island: they are generally called *hakuaina*, (proprietors of land.) In the fourth rank may be comprehended the small farmers, who rent from ten to twenty or thirty acres of land, the mechanics, among whom must be reckoned not only canoe and house builders, but fishermen, musicians, and dancers, and all the labouring classes, as well those who cultivate small portions of land for their own advantage, as those who attach themselves to some chief or farmer, and labour on his land for their food and clothing.

The chiefs in the Sandwich Islands never seem to have received that abject and humiliating homage which is frequently paid to superiors in barbarous nations, where the government is arbitrary; still they enjoyed, under the former system, a degree of respect from the common people far greater than could be considered as simply due to their rank or office. Towards the sacred chiefs, indeed, who were supposed to be descendants of the gods, this respect amounted almost to adoration; as the people were, on no occasion, allowed to touch their persons, but expected to prostrate themselves before them, and could not enter their houses without first receiving permission. The behaviour of the chiefs, one towards another, was courteous, and indicative of a desire to render themselves agreeable; while all observed a degree of etiquette in their direct intercourse with the king. When he so far, indeed, forgot his

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dignity as a man and a sovereign as to appear in a state of inebriation, all marks of distinction were lost; but, at other times, even the familiar favourites, who were accustomed to join in his amusements and occupations, conducted themselves towards him with great respect.

In some respects the government resembles the ancient feudal system of the northern nations. During many periods of their history, not only the separate islands, but the larger divisions of some of them, have been under the government of independent kings or chiefs; and it does not appear that, until the reign of Rihoriho, the late king, they were ever united under one sovereign. The king is acknowledged, in every island, as the lord and proprietor of the soil by hereditary right, or the laws of conquest. When Tamehameha had subdued the greater part of the islands, he distributed them among his favourite chiefs and warriors, on condition of their rendering him not only military service, but a certain proportion of the produce of their lands. This also appears to have been their ancient custom on similar occasions, as a division of land among the victors invariably followed the conquest of a district or island.

Every island is made over by the king to some high chief, who is supreme governor of it, though still subject to the king, whose orders he is obliged to see executed, and to whom he pays a regular tax or rent, proportioned to the size or value of his territories. Each island is separated into a number of permanent divisions, sometimes forty or fifty miles in extent; and

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over these also are appointed, as governors, one or two chiefs, approved by the king, and chosen by him or by the governor of the island. These large divisions are again divided into districts or villages, which extend from half a mile to five or six along the coast, and over each of these villages, which are still further subdivided into a number of small farms, or plantations, presides a head man, nominated by the governor.

Although this is the usual manner in which the land is distributed; yet the king holds personally a number of districts in most of the islands; and several of the principal chiefs receive districts directly from the king, and independent of the governor of the island in which they are situated. The rents or taxes, for which the governor of an island has become answerable to the king, he commonly pays either annually or half-yearly: he receives them from the chiefs under him, and pays them sometimes in Spanish dollars, at other times in sandal wood.

This, however, is only a modern regulation, introduced since they have become acquainted with the use of money, and the value of sandal wood. The rent was originally paid in canoes, native cloth, mats, fishing-nets, hogs, dogs, and the produce of the soil. It was commonly appropriated either to the king's personal use, or to that of the numerous train of favourite chiefs and dependents by whom he was surrounded, and who might be regarded as part of his domestic establishment.

In addition to this tax, which it is the business of the governor to see thus conveyed to the

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king, a second tax is laid on the districts by the governor, for himself. The inhabitants of those portions of the island, however, which belong to other chiefs, are not called upon to contribute to this impost, but are expected to send a part of their produce to their own chiefs. After the governor's revenue has been paid, additional requisitions are made on the cultivators of land by the petty chiefs of the districts and villages: these latter exactions, however, are but trifling.

There is no standing rule for the amount of rents or taxes, but they are regulated entirely by the caprice or necessities of their rulers. Sometimes the poor people take a piece of land, on condition of cultivating a given portion for the chief, and the remainder for themselves, making a fresh agreement after every crop.

In addition to the above demands, the common people are, in general, obliged to labour, if required, part of two days out of seven, in cultivating farms, building houses, etc., for their landlords.

A time is usually appointed for receiving the rent, when the people repair to the governors with what they have to pay. If the required amount is furnished by them, they return, and, as they express it, (*komo hou,*) enter again on their land. But if unable to pay the required sum, and their landlords are dissatisfied with the presents they have received, or think the tenants have neglected their farm, they are forbidden to return, and the land is given to another. When, however, the produce brought is nearly equal to the required rent, and the chiefs think the

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occupants have exerted themselves to procure it, they remit the deficiency, and allow them to return.

Besides the stipulated rent, the people are expected to make a number of presents to their chiefs, usually the first fish in season, from their artificial ponds, or from the sea, if the land they occupy be near the coast, together with the first fruits of their trees and plantations.

Besides the revenue arising from the land, as also from the monopoly of trade in live stock and other supplies furnished to the shipping at several ports in the islands, a considerable amount is now derived from the harbour dues at Oahu. Every vessel anchoring in the outer harbour pays sixty dollars, and eighty for entering the basin or inner harbour. The pilotage, which is a dollar per foot for every vessel, both on entering and leaving the harbour, is divided between the governor and the pilot.

There are, besides those already enumerated, a number of singular and irregular methods of taxing the people, which are equally vexatious and oppressive. When a new house is erected for the king, or some high chief, on the day it is first entered by the proprietor, the chiefs and people of the neighbourhood are expected to repair thither, to pay their respects, and present gifts proportioned to their rank, or the land they hold, and if any chief should absent himself, he is necessarily exposed to the imputation of being disaffected. Some chiefs, on such occasions, give sixty dollars, others ten or five, and some only one. When a large native house was built for

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Rihoriho, a short time before his embarkation for England, gifts were offered for the space of three days after the king had taken possession of it, and not even the queens entered without presenting a sum of money.

Until the establishment of a Christian mission among them, the Sandwich Islanders had no records, and consequently no written laws. They have, however, a kind of traditionary code respecting the tenure of lands, right of property, personal security, and exchange or barter, which are well understood, and generally acted upon. The irrigation of their plantations is of great importance in most parts, and there is a law that the water shall be conducted over every plantation twice a week in general, and once a week during the dry season.

On the death of a chief, his lands revert to the king or governor of the island. A chief may nominate his son, his wife, or any other person to succeed to his districts, etc., but the appointment must be confirmed by the king or governor, before the individual can take possession. This regulation, next to the tabu, is the most effectual mode of preserving the authority of the king and chiefs.

In cases of assault or murder, except when committed by their own chief, the family and friends of the injured party were, by common consent, justified in retaliating. When they were too weak to attack the offender, they sought the aid of their neighbours, and appealed to the chief of the district, or the king, who seldom inflicted a heavier punishment than banishment, even for

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murder; which, however, is a crime very rarely committed by the natives.

Theft, among themselves, is severely punished. Formerly, when a garden or house had been robbed, and the robbers were discovered, those whose goods had been stolen, repaired to the house or plantation of the offenders, and seized whatever they could find. This regulation was so well established, that though the guilty party should be the strongest, he would not dare to resist the retaliation; for, in the event of any opposition, the people of a whole district would rise and enforce, by their co-operation, the punishment of the offender.

When robbery had been committed on the property of a high chief, to any great amount, the thief, in some of the islands, was frequently bound hand and foot, placed in an old decayed canoe, towed out to sea, and there turned adrift. The canoe speedily filled, and the culprit, being bound, soon sunk beneath the waves.

It is a remarkable fact, in the history of the Sandwich Islands, that amongst their ancient customs, one was the maintenance of cities of refuge, to which culprits of every description might flee for safety. They were called *puhonuas*, and afforded an inviolable sanctuary to the guilty fugitive, who, when fleeing from the avenging spear, was so favoured as to enter their precincts. That adjoining the *Hare o Keave*, "the house of Keave," a sacred depository of the bones of departed kings and princes, had several wide entrances, some in the side next the sea, the others facing the mountains Hither

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the manslayer, the man who had broken a tabu, or failed in the observance of its rigid requirements, the thief, and even the murderer, fled from his incensed pursuers, and was safe. To whomsoever he belonged, and from whatever part he came, he was equally certain of admittance, though liable to be pursued even to the gates of the enclosure. Happily for him, those gates were perpetually open; and, as soon as the fugitive had entered, he repaired to the presence of the idol, and made a short ejaculatory address, expressive of his obligations to him in reaching the place of security. Whenever war was proclaimed, and during the period of actual hostilities, a white flag was unfurled on the top of a tall spear, at each end of the enclosure, where it waved until the conclusion of a peace, as the symbol of hope to those, who, vanquished in fight, might flee thither for protection. It was fixed a short distance from the walls, on the outside; and to the spot on which this banner was unfurled, the victorious warrior might chase his routed foes; but here, he must himself fall back; beyond it he must not advance one step, on pain of forfeiting his life. The priests, and their adherents, would immediately put to death any one who should have the temerity to follow those who who were once within the pale of the *pahu tabu;* and, as they expressed it, under the shade or protection of the spirit of Keave, the tutelar deity of the place.

In one part of the enclosure, houses were formerly erected for the priests, and others for the refugees, who, after a certain period, or at the

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cessation of war, were dismissed by the priests, and returned unmolested to their dwellings and families; no one venturing to injure those who had enjoyed the protection of the gods. It does not appear, on inquiry, that a length of time exceeding two or three days was necessary for them to remain in the puhonua; and, after that, they either attached themselves to the service of the priests, or returned to their homes.

The puhonua at Honaunau is capacious, capable of containing a vast multitude of people. In time of war, the females, children, and old people of the neighbouring districts were generally left within it, while the men went to battle. Here they awaited in safety the issue of the conflict, and were secure against surprise and destruction, in the event of a defeat.

The form of it was an irregular parallelogram, walled up at one side and at both ends, the other being formed by the sea-beach, except on the north-west end, where there was a low fence. On measurement, it was found to be seven hundred and fifteen feet in length, and four hundred and four feet wide. The walls were twelve feet high, and fifteen wide. Holes were visible in the top of the wall, where large images had formerly stood, about four rods apart throughout its whole extent. Within this enclosure there had been three large temples, one of which remained nearly entire. It was a compact pile of stones, forming a solid mass, one hundred and twenty-six feet by sixty-five, and ten feet high. Many fragments of rock, or pieces of lava, of two or more tons each, were seen in several parts

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of the wall, raised at least six feet from the ground. The erection of such a place as the puhonua at Honaunau, under the circumstances, and by such means as it must have been reared, was an herculean task, and could not have been completed but by the labour of many hands. All that could be learned, by inquiries on the spot, as to the time it had been standing, was that it was built for Keave, who reigned in Hawaii about two hundred and fifty years ago. The walls and leiaus, indeed, looked as if it might claim such antiquity; but the house of Keave, and the images, must have been renewed since that time.

"We had often," observes a writer who visited this spot, "passed over the ruins of deserted heathen temples, and the vestiges of demolished altars, in the Sandwich Islands, and I had frequently visited those in other groups of the Pacific; but the feelings excited on these occasions had always been those of deep melancholy and horror, at the human immolations, and shocking cruelties, which they had so often exhibited. Here, however, idolatry appeared in the form of clemency, and the sacred enclosure presented a scene unique among the ruins of paganism, which we contemplated with unusual interest.

"Whether its establishment was originally designed by the priests, to attach to their interest all who might owe their lives to its institution; or by some mild and humane prince, anxious to diminish the barbarous cruelties of idolatry, and soften the sanguinary character of savage

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warfare; or whether derived traditionally from the Israelitish cities of refuge, to which some of its features are strikingly analagous, we do not pretend to determine. However, we could not but rejoice that its abolition was so soon succeeded by the revelation of a refuge more secure; that the white flag ceased not to wave until another banner was ready to be unfurled, on which was inscribed, 'Look unto me, and be ye saved, all the ends of the earth.'"

There is, in the Sandwich Islands, no class of men, either peasants or mechanics, who are regularly employed as day labourers, or who receive for their work a stipulated payment, except those employed by foreigners. In hiring workmen for digging, building, or any other purpose, it is a common practice among the natives themselves to make the bargain with a petty chief, who requires the labour of all his dependents in its fulfilment. They usually pay beforehand; and those who have received such remuneration are bound, when called upon, to perform their work, or have their property seized, and their plantations plundered.

These, and several similar regulations, are generally received, and govern the conduct of the people; for though the king can dispense with any of them, such an act would be contrary to the established usages, and is seldom done. The will of the sovereign, however, being the supreme law, the government is more or less arbitrary as his disposition is humane, or vindictive and cruel. Both his own power, and that which he delegates, first to the governors of the different islands,

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and from them to the chiefs of the districts, extends not only over the property, but over the liberty and lives of his subjects. A chief takes the life of one of his own people for any offence he may commit, and no one thinks he has a right to interfere. But while the power of the chiefs is absolute over their own people, it extends no farther, as a chief dare not for any offence punish a man belonging to another, but must complain to the chief on whose land the offender resides.

The house, or front yard, of the king or governor is the court of justice, and is sometimes a court of equity. Judgment is seldom given until both parties are heard face to face. Amongst their numerous ordeals for trying those accused of different crimes, the most singular is the *wai haruru*, (shaking water.) A large calabash, or wooden dish, of water is placed in the midst of a circle, on one side of which the accused party is seated. A prayer is offered by the priest, and the suspected individuals are required, one by one, to hold both hands, with the fingers spread out, over the dish, while the priest or chief looks stedfastly at the face of the water; and it is said, that, when the person who has committed the crime, spreads his hands over the vessel, the water trembles. Probably, conscious guilt and superstitious dread may make the hands of the culprit shake, and occasion the tremulous appearance of the water in which they are reflected.

No unnecessary delays take place in the redress of grievances, or the administration of justice. On one occasion, while one of the missionaries was sitting with Karaimoku, a poor

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woman came to complain of the chief of her district, who, she said, had kept the water running through his own plantation for several days, while the potatoes and tara in her garden were parched up with drought. After making a few inquiries, he called Kaikoiri, one of his favourite chiefs, and said, "Go with this woman, and if the chief has kept back the water, open the channels, and let it flow over her field immediately." The chief girded up his maro, and, followed by the woman, set off for the district in which he resided.

There is, in the islands, no regularly constituted and permanent council of state; nor have the people a voice in the proceedings of government. But the king, though accountable to no one for the measures he adopts, seldom acts in any affair of importance without the advice of his confidential chiefs. These counsellors are in no degree responsible for the advice they give, nor liable to suffer from any conduct the king may pursue. He seldom acts in opposition to their wishes. In all matters of importance, it is customary to summon the governors and principal chiefs of the several islands to a national council, when the subject is freely discussed. Their deliberations are generally conducted with great privacy, and seldom known among the people until finally arranged; when they are promulgated throughout the island by the king's heralds or messengers. The king sends his orders directly to the governor of the island, or principal chief of the district. Formerly, a courier bore a verbal message; now he carries a written despatch.

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The office of a messenger, as well as that of a herald, is hereditary, and considered honourable, as those who sustain it must necessarily have possessed the confidence of the king and chiefs.

The Hawaiian system of government, whether derived from the country whence the first settlers emigrated, or established by warlike chieftains in a subsequent period of their history, as an expedient to secure conquests, to command the services of their tenants on occasions of war, and to perpetuate the influence which martial prowess, or success in the first instance, had given them, exhibits in various distinctive features, considerable advancement from a state of barbarism, and warrants the conclusion, that the people have been an organized community for many generations. But, whatever antiquity their system may possess, they have made but little progress in the art of good government. The well-being of the subject seems to have been but rarely regarded by the rulers; who appear to have considered the lower orders, in general, as a kind of property, to be employed only in promoting the interests of their superiors; and the ardent love of wealth, which an acquaintance with the productions of foreign countries has excited in most of the chiefs, has not improved the condition of the people. Industry receives no encouragement; and even those whom natural energy of character would induce to cultivate a larger portion of land than was absolutely necessary for their bare subsistence, are deterred from the attempt by the apprehension of thereby exposing themselves

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to the rapacity of avaricious or necessitous chiefs. Nothing can be more detrimental to the true interests of the chiefs, and the civilization and true happiness of the people, than the abject dependence of the latter, the uncertain tenure of lands, the insecurity of personal property, the exactions of the chiefs, and the restrictions on trade with the shipping, which they impose. As the nation, in general, becomes enlightened, it is to be presumed, that the policy of the rulers will be more liberal, and the general prosperity of the islands proportionably advanced.

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CHAPTER V.

Idols formerly worshipped by the Sandwich Islanders — Description of the images of Keoroeva — Mode of presenting offerings—Privileges of the sacred hogs—Mooarii, king of lizards—Karaipahoa—Tradition of the origin of this idol—Its supposed power over human life—Péle, the goddess of volcanoes—Account of her appearing to the chief Kahavari—Imagined effects of her anger—Universal dread of the gods of the volcanoes — A visit to the great volcano—Native account of the god by whom it was supposed the crater was inhabited—Interview of the missionaries with a priestess of the volcano at Hawaii—Visit of Kapiolani, a chief woman, professing the Christian faith, to the volcano—Her descent to the crater—Engaging in the worship of the true God—Description of the visit of a priestess to the chiefs—Notice of the ruins of some of the heathen temples—House of Keave—Practice of sorcery—Methods employed by sorcerers.

In the brief account which was furnished, of the circumstance which marked the first arrival of the missionaries from America among the Sandwich Islanders, incidental reference was made to some of the features of that system of idolatry which had prevailed in the islands. We propose, in this chapter, to present a more detailed account of their worship and mythology; though, from the illiterate character of the received superstitions, there being no sacred writings to appeal to, it would be vain to expect a very luminous or systematic description of them. The principal objects of worship to the natives were

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deified men or animals; and they were either national or local, there not only being deities considered to preside over remarkable spots, but particular chiefs having often an idol representing the tutelar god of his family or tribe.

Keoroeva was one of the ancient gods of Maui, prior to its subjugation by Tamehameha. The body of this idol was of wood, and attired in garments of native cloth; the head and neck were formed of a fine basket or wicker work, and covered over with red feathers, which were so curiously wrought in as to resemble the skin of a beautiful bird;* a native helmet was placed upon the idol's head, from the crown of which long tresses of human hair hung over its shoulders: its mouth, like those of most of the Hawaiian idols, was large and extended.

In all the temples dedicated to the worship of this god, the image was placed within the inner apartment, on the left hand side of the door, and immediately before it stood the altar, on which the various offerings presented were placed. It has not been ascertained whether human victims were ever sacrificed to it; but large offerings, of the most valuable description, were frequently made. Very common presents were hogs, taken to the temple alive; the large ones were led, and the smaller ones carried in the arms of the priest into the presence of the idol. The priest then pinched the ears or the tail of the pig till it made a squeaking noise, when he addressed the

* An idol of this kind is deposited in the Missionary Museum, Blomfield Street, London.

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god, saying, "Here is the offering of one of your devotees," naming the owner of the pig. A hole was then made in the pig's ear, a piece of cinet, formed of the fibres of the cocoa-nut husk, was fastened in it, and the pig was set at liberty until the priest had occasion for him. In consequence of this mark, which distinguished the sacred hog, he was allowed to range the district at pleasure; and, whatever depredations he might commit, driving him away from the enclosures was the only punishment allowed to be inflicted. Nor was it to Keoroeva's hogs alone that these privileges were granted, the same lenient conduct was observed towards all the sacred pigs, to whatever idol they had been offered.

Tika, a female idol, was also held in great veneration by the people of Maui, receiving nearly the same homage as Keoroeva; and, in the adjacent island of Ranai, amongst many inferior idols, were two large carved stone images, representing the deities supposed to preside over the sea, and worshipped by fishermen.

Mooaru,(king of lizards or alligators,) a shark, was also a celebrated marine god, worshipped by the inhabitants of Morokai, another island in the neighbourhood. To this idol a temple had formerly been erected on almost every point of land projecting any distance into the sea; and here the first fish of each kind, from the many shoals which arrive every year on their coast, was offered by the fishermen to the god; it was his influence, they imagined, which drove the fish to their shores. It is probable, that, in some remote period, they had observed the shark chasing

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or devouring these fish, as they passed along amongst their islands; and had, therefore, been led to deify the monster, from supposing themselves indebted to him for their supplies.

Besides the sea gods, whom they thus held in veneration, the natives of the Sandwich Islands had also gods, who, they believed, controlled the winds and the weather; and to whom, during a storm, or other season of danger at sea, they offered up a particular kind of prayer. On these occasions, their dread of perishing frequently led them to make vows to some favourite deity; and, if they reached the land, it was their first business to repair to the temple, and fulfil their vows. These vows were most sacred engagements, and it was expected that, sooner or later, some judgment would not fail to overtake those who neglected to perform them. It is not improbable, that the priests of these idols, in order to maintain their influence over the people, either poisoned the delinquents, or caused them to sustain some other injury.

Karaipahoa was also a famous idol, originally belonging to Morokai: it was a middle-sized wooden image, curiously carved; the arms were extended, the fingers spread out, the head ornamented with human hair, and the widely extended mouth armed with rows of sharks' teeth.

It was stated by the natives, that the wood of which this idol was made was so poisonous, that whoever drank the water in which a small piece of it had been steeped, would certainly die in a few hours. It is known that the natives use several kinds of vegetable poison, and, pro-

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bably, the wood of which the idol was made might possess some poisonous property; but the report of the virulence of the poison can only be regarded as one of the many stratagems so frequently employed, by chiefs and priests, to maintain their influence. A small image of the same god was formed of *nioi*, a hard yellow wood, of which idols were usually made. This was left at Morokai, the original being always carried about by Tamehameha, and placed under his pillow whenever he slept.

The traditional history given by the natives, of the original idol, is, that in the reign of one of the ancient kings of Morokai, there lived a great gambler, who, in playing one day at a Hawaiian game, lost all that he had, except one pig, and having dedicated this animal to his god, he durst not stake it on any hazard. In the evening, after falling asleep on his mat, his god appeared to him in a dream, directing him to go and play again on the following day, and stake this pig on his success, in a particular part of the play. He awoke in the morning, did as the god had directed, and was remarkably successful through the day. Before he returned home in the evening, he went to the temple of his idol, and there dedicated the greater part of his gain. During his sleep that night, the god appeared to him again, and requested him to go to the king, and tell him, that a clump of trees would be seen growing in a certain place in the morning; and that, if he would have a god made out of one of them, he would reside in the image, and impart to it his power; signifying also that the gambler,

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whose name was Kaneakama, should be his priest.

Early the next morning, the man who had received the communication from his god, went and delivered it to the king, by whom he was directed to go with a number of men to cut down one of the trees, and carve it into an image. As they approached Karuakoi, a small valley on the side of one of the mountains in Morokai, they were surprised at beholding a clump of trees where there had been none before, the gods having caused them to grow up in the course of the preceding night; and into these trees, Taue and some other gods are reported to have entered. When the party arrived at the spot, the gods, by some sign, directed Kaneakama which tree to cut down. Upon which they began to work with their stone hatchets; but, the chips flying on the bodies of some of them, they instantly expired. Terrified at the dreadful power of the wood, the others threw down their tools, and refused to fell the tree; but being urged by Kaneakama, they resumed their work, not, however, until they had covered their bodies and faces with native cloth, and the leaves of the *ti* plant, leaving only a small aperture opposite one of their eyes. Instead of their hatchets, they took their long daggers, or pahoas, with which they cut down the tree, and carved out the image. From this circumstance, the natives say, the idol derived its name, *Karaipahoa;* which is, literally, dagger-cut or carved; from *karo*, to chip with an adze, or carve, and *pahoa*, a dagger. With the exception of the deities

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next to be mentioned, no god was so much dreaded by the people as Karaipahoa: of all who were supposed to have died by poison, it was said that they had been slain by him.

In the Sandwich Islands, as in other heathen countries, the most prevalent superstitions were those arising out of local associations, and from the powerful impressions produced upon the senses by imposing scenery. In one instance, a flickering light in the neighbourhood of swampy ground, was supposed to be a powerful war-god, whom they described as flying abroad in the evening, embodied in a flame resembling the tail of a comet; and, on another occasion, when a party of the missionaries wished to ascend the mountain of Mouna Kea, no entreaties of theirs could induce the natives, whom they had engaged as guides, to go with them so far as the summit. They could not learn whether any, who had made the experiment, had perished amongst the snow which covered the top of the mountain; but the popular belief seemed to be, that the gods resided there, and that some, in attempting the ascent, had been turned to stone.

But of all the objects of superstition which the force of grand natural phenomena has suggested to the imagination of the Sandwich Islanders, none appears to have exercised so potent or terrible an influence over their minds as Péle, the goddess of the volcano. A traditional story, in which, as commonly happens, much that is fabulous is mixed up with, perhaps, a portion of the real, will serve to give an idea of the

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kind of associations which they had blended with her name.

For many generations, the *horua* has been a popular amusement in the Sandwich Islands, and is still practised by many. It consists in sliding down a hill on a narrow sledge, and those who, by strength or skill in balancing themselves, slide farthest, are considered victorious. It is said, that in the reign of an ancient king of Hawaii, Kahavari, chief of Puna, and one of his companions, went on a certain occasion to amuse themselves at the horua, on the sloping side of a hill, which is still called *Ka horua ana o Kahavari*, (the sliding place of Kahavari.) Vast numbers of the people collected at the bottom of the hill to witness the game, and a company of musicians and dancers repaired to the spot, to add to the amusement of the spectators. The dance had begun, and amidst the sound of drums and the songs of the musicians, the horua commenced between Kahavari and his companion. Amongst other spectators, Péle, the goddess of the volcano, came down from Kirauea, to witness the sport; she stood on the top of a hill, in the form of a woman, and challenged Kahavari to slide with her. He accepted the offer, and they set off together down the hill. Péle, less acquainted with the art of balancing herself on the narrow sledge than her rival, was beaten, and Kahavari was applauded by the spectators, as he returned up the side of the hill. Before they started again, Péle asked the chief to give her his sledge; and he, supposing her to be no more than a native woman, replied abruptly in the

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negative; at the same time preparing himself once more to shoot down the hill. Incensed at his rudeness, Péle stamped on the ground, and an earthquake followed, which rent the hill in sunder. She called aloud, and liquid fire and lava arose; while assuming her supernatural form, with these irresistible ministers of vengeance, she followed him down the steep. When Kahavari reached the bottom, he arose; and, on looking behind, saw Péle, accompanied by thunder and lightning, earthquake and streams of burning lava closely pursuing him. He took up his broad spear, which he had stuck in the ground at the beginning of the game, and, accompanied by his friend, fled for his life. The musicians, dancers, and crowds of spectators, were instantly buried beneath the fiery torrent, which continued to pursue the chief and his friend, bearing the enraged goddess upon its foremost wave. As Kahavari came within view of his own house, he threw off his cloak of netted *ti* leaves to facilitate his flight. The first familiar object he met was his favourite hog, which he had barely time to salute; the next was his mother, to whom he exclaimed, "Compassion great to you; close here, perhaps, is your death: Péle comes devouring!" Leaving her, he met his wife Kanakawahine; he saluted her. The burning torrent approached, and she said, "Stay with me here, and let us die together;" to which he answered, "No, I go, I go;" and, as he saluted his two children, added, "I grieve for you two." The lava now rolled near, and Kahavari ran until a deep chasm arrested his progress:

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here he laid down his spear, and on it walked safely over, and when his friend called to him for help, he laid down his spear again, and drew him securely after. By this time Péle was coming down the chasm with accelerated motion, and though he met his sister also in his flight, he had only time to exclaim, "Alas, for you!" as he hastened to the sea shore. His younger brother had just landed from his fishing canoe, and had hastened to his house to provide for the safety of his family, when Kahavari arrived; he and his friend leaped into the canoe, and with his broad spear paddled out tosea. Péle, perceiving his escape, ran to the shore, and hurled after him, with prodigious force, huge stones and fragments of rock, which fell thickly around, but did not strike his canoe. When they had paddled a short distance from the shore, the east wind sprung up; he fixed his broad spear upright in the canoe, which answering the double purpose of mast and sail, they soon reached the island of Maui.

In this story it is not difficult to separate the truth from the fiction, and absurd as are the incidents detailed in it, there is much in its general representations which is true to the habits and character of the people. We may notice especially the low estimation in which it shows the females to have been held, the wretched state of their domestic society, and the deplorably feeble degree, in which the fond attachments and charities which in civilized and Christian life endear the different members of a family to each other, appear to have existed. This is not more evi-

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dent, from the facts themselves, than from the manner in which they are often told. The absence of affection discovered by Kahavari, when, notwithstanding the entreaties of his wife, he could leave her with his children, and his mother, to certain destruction, seldom provokes any reprehension from the narrator: no censure is passed on his unjust seizure of the canoe belonging to his brother, who was engaged in saving his own family; while his adroitness in escaping the dreadful calamity, of which he had been the sole cause, is applauded in the strongest terms. The natives were accustomed to point out a number of rocks in the sea, which they said were thrown by Péle, to sink the canoe in which the chief and his friend escaped.

Such being the superstitions connected, in the Sandwich Islands, with volcanic eruptions, and other similar phenomena, it is not surprising that the natives generally should evince a strong objection to approach the crater of a volcano: when by any means they are induced to do so, their dread of offending the goddess is such as to induce them strictly to abstain from digging up the sand or throwing stones, and even from quenching their thirst with the sacred berries, which grow in profusion around. They believe that, by so doing, they should incur the wrath of the offended deity, who would either rise up out of the crater in volumes of smoke, send up large stones to fall upon them, or cause darkness and rain to overtake them, so as to prevent them from finding their way back.

In the "Narrative of a Visit to the Interior

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of the Island," etc., in 1823, during which the writer, in company with some of his missionary brethren, discovered one of the most remarkable exhibitions of volcanic phenomena in the world, it is remarked of the party, that on their approach to the crater, in passing along they observed the natives who had previously refused to touch any of the *ohelo* berries, now gather several bunches, and after offering a part to Péle, eat them very freely. They did not use much ceremony in their acknowledgment, but when they had plucked a branch containing several clusters of berries, turned their faces towards the part whence the greatest quantity of smoke and vapour issued, and breaking the branch they held in their hand in two, threw one part down the precipice, saying at the same time, "Péle, here are your ohelos; I offer some to you, some I also eat;" and they believed that, after such acknowledgment, they might eat the fruit with safety.

Some inconvenience arose, on the same occasion, from the natives believing that there was but one situation, and that near the edge of the crater, where Péle would permit the party to spend the night. They accordingly built a hut on a pile of rocks overhanging the frightful abyss, at a distance of not more than four feet from the precipice, and spent the night in talking of the wonderful achievements of Péle, whose primeval abode, with that of the other deities of the volcano, they believed to be in the fiery depths before them. The conical craters, they said, were their houses, where they frequently

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amused themselves by playing at a game called *Rouane;* the roaring of the furnaces and the crackling of the flames, they said, were the music accompanying their dance, and the red flaming surge was the surf wherein they played, sportively swimming on the rolling wave.

Their account of the volcano was, that it had been burning from time immemorial, and was occupied by a family of volcanic deities, who formerly came from Tahiti. This family appears to have been extremely numerous, consisting of a number of sisters, some of whose names, such as *Heaven-rending*, *Cloud-holder*, etc., etc., seem to have been very appropriate to the place of their abode. Whenever the natives spoke of them, it was as dreadful beings, removing from their residence to different parts of the island, and always travelling, not on errands of mercy, but to receive offerings or execute vengeance. Sometimes their arrival in a district was foretold by the priests of the leiaus there, and always announced by a convulsive trembling of the earth, a sudden fire in their houses, (craters,) flashes of lightning, and the roar of thunder. The whole island was considered as bound to pay them tribute, or support their leiaus and devotees; and whenever the chiefs or people failed to send the proper offerings, or incurred their displeasure by insulting them or their priests, or breaking the tabu of their domains in the vicinity of the craters, they would spout out lava, or taking a subterranean passage, march to some of their houses in the neighbourhood of the offending party's residence, and from thence come down

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upon the delinquents with all their dreadful vengeance. If a sufficient number of fish were not taken to them by the inhabitants of the sea shore, they would go down, and with fire kill the fish, fill up the shallow places with lava, and destroy all the fishing ground. It was, therefore, to avert these dreadful consequences of their displeasure, that vast numbers of hogs, some alive and others cooked, were thrown into the craters during the time they were in action, or when they threatened an eruption; and also, during an inundation, many were thrown into the rolling torrent of lava, to appease the gods, and stay its progress.

In the year 1823, a woman, calling herself a priestess of Péle, (it is difficult to say how far her own infatuation, or a desire to impose upon the credulity of others, was the motive instigating her,) being present at the preaching of one of the missionaries, exclaimed immediately after the discourse, "Powerful are the gods of Hawaii, and great is Péle, the goddess of Hawaii; she shall save Maaro," (a sick chief who was then present.) After this exclamation from the priestess, another began to chant a song in favour of Péle; and, though their conduct was such as to lead the missionaries to suspect them of being intoxicated, some of the company who had listened attentively, persisted in maintaining that such was not the case, but that they were inspired by the goddess of the volcano; or that one of them was the goddess herself in the form of one of her priestesses. When asked if she had listened to the discourse, the woman replied, that

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she had listened, and understood it. She was then asked if she thought Jehovah was good, and those happy who made him their God; she answered, "He is your best God, and it is right that you should worship him; but Péle is my deity, and the great goddess of Hawaii. Kiraua is the place of her abode. The northern peak of the volcano is one corner of her house; from the land beyond the sky in former times she came." She then went on with the song which she had thus begun, giving a long account of the deeds and honours of Péle; and this she pronounced in such a rapid and vociferous manner, accompanied by such extravagant gestures, that only here and there a word could be understood. On being farther addressed by the missionary, she did not deny that Jehovah was a God, but maintained that he was not the only god; and, in conclusion, asserted with a haughty air, that Péle was a goddess; that she herself was Péle, and should never die!

On this assumption, one of the natives, who had till then stood silent, interrupted her by accusations against her mischievous and destructive character; enumerating many instances in which the island had suffered from her malice and her power. This attack was rather unexpected, and seemed to surprise several of the company. However, the pretended Péle said, "Formerly we did overflow some of the land, but it was only the land of those who were very wicked people;" (of course intending to appropriate the charge of wickedness to the breaking of tabu, or the withholding of offerings;) "now

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we abide quietly in Kiraua:" she then added, "It cannot be said that, in these days, we destroy the king's people." She mentioned the names of several chiefs, and then asked, "Who destroyed these? Not Péle, but the rum of the foreigners, whose God you are so fond of: their diseases and their rum have destroyed more of the king's men than all the volcanoes of the island." The truth of this retort was painfully felt by the missionaries who were present, and who felt how extensively baneful the conduct and example of men from countries professedly Christian had proved to the people.

A powerful impression was subsequently made upon the minds of the natives, and the influence of the priests and priestesses of the volcanoes deeply undermined, by the visit of Kapiolani, a pious chief woman, the wife of Naihi, to the crater of the volcano. The following account of this visit is thus given, in a letter from Mr. Goodrich, missionary at the nearest station:—

"We heard several reports that Kapiolani intended to visit the volcano, and to go from thence to Waiakea. Many tried to dissuade her from going up to Péle's dominion, telling her that she would certainly be killed and eaten by Péle. She replied that she would go, and if Péle killed her and ate her, then they must worship Péle; but if she returned safe and unhurt, then they must turn and worship Jehovah, for he was the true God. At another time, a woman came to Kapiolani, affirming that she was a god, and calling herself Péle. Kapiolani told her she was not a god; but she still persisted in it

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that she was, and, in order to prove her words, said, that she had a palapala. Kapiolani told her to take it out and read it; she at first refused, but at last Kapiolani laid her commands upon her, when she took out a small piece of tapa, with a few crooked marks upon it, and muttered over something to prove her divinity. Naihi, the husband of Kapiolani, asked her by the way, if she would eat some fish and poi, to which she replied in the negative, adding, that she was a god, and did not want any thing to eat. Kapiolani then told her that all she had said was false, and that she had a palapala by which she could prove that she was no god. She then took out her hymn book, and read to her of the true God; on hearing which, Péle immediately forsook her, confessing that she was no god. She was then asked again if she would eat some fish and poi, which she readily accepted, and ate heartily. Kapiolani then reprimanded her sharply, for imposing upon and deceiving the people, and ordered her to go back and work for her living.

"Towards the latter part of December, we heard that Kapiolani was on her way to the volcano. I set out immediately, to go up and meet her, and accompany her down. I met her about twelve o'clock on the eastern side of the crater; and, truly, it was a happy and an affecting scene. She extended her friendly hand and clasped mine, but could not speak for a time; but, when she did, the first words she uttered were, that she was very hungry for the word of life, for it had been a long time since she had

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heard any preaching. When seated at the brink of the crater, at the house prepared for her accommodation, her first request was, that I would select a hymn for singing, and engage in prayer. The next day we all descended, fifty or sixty in number, to the black ledge, on the edge of which we united in singing and prayer. Kapiolani and her attendants, went about one quarter of the way round upon the black ledge, and then returned with eight or ten companions; I then went round the west side, and to the south end of the place. At the time we made the tour of the island, the whole of this end was liquid and boiling; it now appeared to have been raised up more than a hundred feet, so that it did not look like the same place. On my return, I descended to the bottom at the north end; and lastly, crossing from west to east, we descended and ascended on the east side, from the top of the crater. Sometime in the course of the following night, a new crater broke out in the middle of the large one, and by day-light it had extended thirty or forty rods. As soon as it was sufficiently light, I descended to the spot: a part of it was then throwing lava into the air forty or fifty feet, while the larger part was boiling up like water from a spring.

"The crater of this volcano is an immense gulf, of a crescent form, at least between five and six miles in circumference, and about one thousand feet deep; at which depth, it presents at times, one vast lake of liquid lava, two miles long and half a mile wide, in the midst and around which upwards of fifty small conical-shaped craters are

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seen, some of them in violent action, emitting smoke, flame, and boiling lava, which flows down their sides into the lake of lava in which these smaller craters appear like so many islands. When the ignorance and superstitious fears of the natives are considered in connexion with the terrible effects sometimes produced by eruptions of the volcano, it is not surprising that it should be an object of superstitious worship, and of most appalling dread."

It was some months after this circumstance occurred, that a priestess of Péle came to Lahaina, in Maui, where the principal chiefs of the island then resided. The object of her visit being noised abroad, much public interest was excited. Arrayed in her prophetic robes, having the edges of her garments burnt with fire, and holding a short staff or spear in her hand, preceded by her daughter, who also was a candidate for the office of priestess, and followed by thousands of people, she came into the presence of the chiefs; and, having told who she was, they asked what communications she had to make. She replied, that in a trance or vision she had been with Péle, by whom she was charged to complain to them, that a number of foreigners had visited the volcano, eaten the sacred berries, broken her houses, thrown down large stones, etc., and her request was that the offenders might be sent away. She also assured them that if these foreigners were not banished from the islands, Péle would certainly, in a given number of days, take vengeance, by inundating the country with lava, and destroying

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the people. She also pretended to have received, in a supernatural manner, Rihoriho's approbation of the request of the goddess. The crowds of natives, who stood waiting the result of her interview with the chiefs, were almost as much astonished as the priestess herself, when Kaahumanu, and the other chiefs, ordered all her paraphernalia of office to be thrown into the fire, told her the message she had delivered was a falsehood, and directed her to return home, cultivate the ground for her subsistence, and discontinue deceiving the people.

This answer was dictated by the chiefs themselves. The missionaries at the station, although they were aware of the visit of the priestess, and saw her, followed by the thronging crowd, pass by their habitation on her way to the residence of the chiefs, did not think it necessary to attend or interfere, but relied entirely on the enlightened judgment and integrity of the chiefs, to suppress any attempts that might be made to revive the influence of Péle over the people; and in the result they were not disappointed, for the natives returned to their habitations, and the priestess soon after left the island, and has not since troubled them with the threatenings of the goddess.

It has been already stated, that idolatry was abolished before the missionaries arrived, but amongst other vestiges remaining at the time of the introduction of Christianity, were the ruins of many of the temples of the idols, and of these a large temple, called Bukohola, appears to have been one of the most important. The building

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of it was commenced by Tamehameha, whilst he was carrying on his schemes of conquest in Hawaii, and the rest of the Sandwich Islands. As soon as he had obtained undisputed possession of the supreme power in Hawaii, he finished the leiau, dedicated it to Tari, his god of war, and then proceeded to the conquest of Oahu. The shape of this temple is an irregular parallelogram, two hundred and twenty-four feet long, and a hundred wide. The walls, though built of loose stones, were solid and compact. At both ends, and on the side next the mountains, they were twenty feet high, and twelve feet thick at the bottom, but narrowed gradually towards the top, where a layer of smooth stones, six feet wide, was so disposed as to form a pleasant walk. The walls next the sea were not more than seven or eight feet high, and were proportionably wide. The entrance to the temple was by a narrow passage, between two high walls; and, along the avenue, the feet of those who bore the murdered bodies of the numerous human victims there offered to the relentless idols trod. The upper terrace, within the area, was paved with smooth flat stones brought from a distance; and at the south end was a kind of inner court, which might be called the sanctum sanctorum of the temple, where the principal idol used to stand, surrounded by a number of images of inferior deities.

In the centre of the inner court was erected what was called the *anu*, which was a lofty frame of wicker work, in shape something like an obelisk, hollow, and four or five feet square at the

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bottom. Within this anu stood the priest, as the organ of communication from the god, whenever a worshipper came to inquire his will. It was an oracle which the king often consulted; and, on these occasions, accompanied by two or three attendants, he would proceed to the door of the inner temple, and, standing immediately before the obelisk, inquire respecting war and peace, or any other affair of importance. The answer was given by the priest in a distinct and audible voice, though, like those of other oracles, it was frequently very ambiguous. On the return of the king, the answer he had received was publicly proclaimed, and generally acted upon. It was very natural to suspect that, on such occasions, there must have been some previous agreement between the king and the priest; but the natives always deny the fact. On the outside, near the entrance to the inner court, was the altar, on which human and other sacrifices were offered. At the time it was visited by the missionaries, in 1823, the remains of one of the pillars that supported this altar were pointed out by the natives, and the pavement around was strewn with bones of men and animals, the mouldering relics of the numerous victims once immolated there. About the centre of the terrace was the spot where the king's sacred house stood, in which he resided during the season of strict *tabu;* and at the north end, the place occupied by the house of the priests, who, with the exception of the king, were the only persons permitted to dwell within the sacred enclosures. Holes were visible on the walls all around this,

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as well as the lower terraces, where wooden idols, of varied size and shape, formerly stood, casting their hideous stare in every direction. *Tairi*, or *Kukairimoku*, a large wooden image, crowned with a helmet, and covered with red feathers, the favourite war god of Tamehameha, was the principal: to him the leiau was dedicated, and for his occasional residence it was built. On the day when he was brought within its precincts, vast offerings of fruit, hogs, and dogs, were presented, and no less than eleven human victims were sacrificed on his altars. Although the huge pile now resembles a dismantled fortress, whose frowning height no longer strikes terror through the surrounding country; yet it is scarcely possible to walk over such a Golgotha, and recal to memory the bloody rites so frequently celebrated within its precincts, without an involuntary feeling of horror.

Another temple, of considerable importance, was called the *Hare o Keave*, (or house of Keave.) It is situated at Honaunau, formerly the residence of the kings of Hawaii for many successive generations, and still abounding with monuments and relics of the ancient idolatry. The house of Keave, to which was attached the place of refuge already described, appears to have been a sacred depository for the bones of departed kings and princes; most probably erected for the reception of the bones of the king whose name it bears, and who reigned in Hawaii about eight generations back. It is a compact building, constructed of durable materials, and erected on a bed of lava, which runs out a considerable distance into the

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sea; it is surrounded by a strong fence or paling, leaving an area in the front and at each end, about twenty-four feet wide; the pavement is of smooth fragments of lava, laid down with considerable skill. Several rudely carved male and female images of wood were placed on the outside of the enclosure; some on low pedestals, under the shade of an adjacent tree, others on high posts, upon the jutting rocks that hang over the edge of the water; a number stood on the fence at unequal distances all around; but the principal assemblage of these frightful figures was at the south-east end of the enclosed space, where twelve of them stood in grim array, forming a semicircle around the slumbering dead. They were placed on a pile of stones, neatly thrown up in the form of a crescent; some on small pedestals, and others on pillars eight or ten feet in height, and curiously carved: the principal idol stood in the centre, and was not so large as some of the others, but distinguished by the superior carving of the body, and especially the head: the idols supposed next in power were placed nearest to this. Once they had evidently been clothed, but at the time these observations were made, they appeared in the most indigent nakedness: a few tattered shreds, rotted by the rain, and bleached by the sun, still hanging around the neck of one, were all that remained of the numerous and gaudy garments in which their votaries had once arrayed them. A large pile of broken calabashes and cocoa-nut shells lay in the centre, and a considerable heap of dried, and partly rotten wreaths of flowers,

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branches of shrubs and bushes, and fragments of tapa, (the accumulated offerings of former days,) formed an unsightly mound immediately before each of the images. Altogether, the horrid stare of these idols, their tattered vestments and forlorn condition, seemed no improper emblems of the system they belonged to, distinguished alike by its cruelty, folly, and wretchedness.

On an attempt being made to obtain admission to the inside of the house, the strangers were told that it was tabu, (strictly prohibited,) and that nothing but a direct order from the king, or Karaimoku, could open the door; however, by pushing one of the boards across the door-way a little on one side, a view of the interior was obtained. It contained many large images; some of wood, very much carved; others of red feathers, with distended mouths, large rows of sharks' teeth, and pearl-shell eyes. There were also several bundles, apparently of human bones, cleaned, carefully laid up, and placed in different parts of the house, together with some rich shawls, and other valuable articles; probably worn by those to whom the bones belonged, as the wearing apparel, and other personal property of the chiefs is usually buried with them.

In connexion with the other superstitions of the natives of the Sandwich Islands, we must not forget their opinions of the power of sorcerers. It is a prevalent belief, that an individual, who possesses the means of employing a sorcerer, may afflict with painful diseases, and even occasion the death of any person against whom he may indulge feelings of hatred or revenge. They

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also believe that the sorcerers, by certain incantations, can discover the author or cause of the disease, and refer it back to the party with whom it originated. So prevalent are these notions, that the people generally believe every individual, who does not meet his death by some act of violence, is destroyed by the immediate power of an unpropitious deity, by poison, or the incantations of the sorcerers employed by some cruel enemy. This belief gives the sorcerers great influence among the middling and lower orders; and, in times of protracted sickness, their aid is almost invariably sought by all who can procure a dog and a fowl for the sacrifice, and a piece or two of tapa as a fee for the priest. A dog and a fowl are all that are necessary for the ceremony; but the offerings to the god, and the fees to the priest, are regulated according to the wealth or rank of the individual on whose behalf the aid of sorcery is employed.

The most general, amongst the various ceremonies performed on these occasions, is what may be termed the broiling fire, a kind of sorcery used to discover the person whose incantation has induced the illness of the party for whom it is performed. When a chief wishes to resort to it, he sends for a priest, who, on his arrival, receives a number of hogs, dogs, and fowls, together with several bundles of tapa. Before he commences any of his operations, all persons, except the parties immediately concerned, retire from the house, which the priest tabus, and prohibits strangers from entering; he then kindles a small fire somewhere near the couch of the

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invalid, and covers it with stones. This being done, he kills one of the dogs by strangling it, and cuts off the head of one of the fowls, muttering all the while his prayers to the god he is invoking: the dog, fowl, and pig, if there be one, is then cut open, embowelled, and laid on the heated stones; the priest continuing his incantations, and watching, at the same time, the offerings broiling in the fire. A small part only of these offerings is eaten by the priest, the rest remain in the fire until consumed; when the priest lies down to sleep, and, if his prayers are answered, he informs the poor sufferer, on awaking, who or what is the cause of his sickness. Additional presents are then made to the god, and other prayers offered, that the sickness may seize the person whose incantations in the first instance caused it; or, if it be the consequence of any delinquency towards the god on the part of the sufferer, that he would abate his anger, and remove the disease. Sometimes, however, the priest, during his sleep, has no revelation or dream; in which case he informs his employers, on awaking, that he has not succeeded, and that another ceremony must be prepared before he can satisfy them respecting the cause of the sickness. On such occasions, the unsuccessful priest is often dismissed, and another sent for to try his influence with the god.

Different priests employ different prayers or incantations, and are careful to keep the knowledge of them confined to their own families; as each one supposes, or wishes the people to think, his own form the best; hence the natives,

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when talking on this subject, will often say, "A powerful prayer has such a one:" and the priest or sorcerer, who is supposed to have most influence with the god, is most frequently employed by the people, and hence derives the greatest emoluments from his profession. Thus the poor deluded people are led to imagine, that the beings they worship are continually exerting their power against each other; or that the same god who, when a small offering only was presented, would allow sickness to become fatal to his victim, would, for a large offering, restrain his anger, and withdraw the disease. The sorcerers were a distinct class among the priests of the island, and their art appears to possess an equal antiquity with the other parts of that cruel system of idolatry, by which the people were so long oppressed. Happily, it is now falling into merited desuetude; for, though it has survived the destruction of the national idolatry, and is still practised by many, it is entirely discontinued by the principal chiefs in every island, and by all who attend to Christian instruction.

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CHAPTER VI.

Former frequency of war in the Sandwich Islands—Preliminary arrangements—Employment of diviners to ascertain the will of the gods—Offering of human sacrifices—Ancient arms, weapons, feather helmets, cloaks, and other war dresses—Tairi, the Hawaiian god of war—Idols carried before the armies going to battle—Conduct of the priests of the god of war—Notice of the last war in Hawaii, occasioned by the abolition of idolatry—Death of the idolatrous chief and his wife, on the field of battle—Treatment of the vanquished—Intimate connexion between the wars and superstition of the people—Usages observed at the death of chiefs—Cutting off the hair, knocking out the teeth, cutting the ears, and tatauing the tongue—Elegiac ballads—Introduction of the rites of Christian burial—Belief in a future state—Prevalence of infanticide—Reasons for the commission of the crime.

LIKE many other parts of the world, the Sandwich Islands appear to have suffered much from the ravages of war. Till of late, their mutual political relations have been favourable to its prevalence. The whole group of islands has seldom, if ever, been united under one authority; in general, separate governments, and independent kings or chiefs, have existed in each of the large islands; and sometimes the six great divisions of Hawaii have been under as many distinct rulers or chieftains. The inclinations or interests of these rulers often interfering with each other, the natural consequence was, frequent disputes, and, ultimately, an appeal to arms. A

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pretext for war was seldom wanting, when one party thought themselves sufficiently powerful to invade with success the territories of another.

In the modes of warfare customary among the islanders, was exhibited much of their natural character. Their armies were composed of individuals from every rank in society. No distinct class were trained exclusively to the use of arms, but there were always men celebrated for their courage and martial achievements. There are many now living, who, in the former part of Tamehameha's reign, left their peaceful homes and employments, as agriculturists or fishermen, to follow his fortunes in the field; most of these have since resumed their original pursuits.

As a means of producing skill in the use of the various weapons employed in battle, almost all the men were frequently engaged in martial exercises, or warlike games. One of these consisted in slinging stones at a mark; and in this exercise they were extremely dexterous. They also practised throwing the javelin, as well as catching and returning it when thrown at them; or warding it off so as to avoid receiving injury. Wrestling was also a favourite exercise with the more athletic youth, and used as a preparation to the single combats usual in almost every battle. Sometimes there were held sham fights, when large numbers engaged, and each party advanced and retreated, attacked and defended, as if employed in actual engagement. Admirably constructed by nature, with finely formed bodies, supple joints, strong and active limbs, and ac-

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customed to a light and easy dress, the natives took great delight in these gymnastic and warlike exercises, spending in them no inconsiderable portion of their time.

Whenever war was in contemplation, it was customary with the diviners and priests to slay certain appointed victims, and consult the gods. On these occasions, hogs and fowls were generally used. In sacrificing these victims, the diviners observed the manner in which they expired, the appearance of the entrails, and other signs; the priests, at the same time, offering their prayers: if no answer was received to these petitions, and the appearances presented by the victims were unsatisfactory, war was deferred. If, on the contrary, the war god revealed his will by a vision or dream, or some other supernatural means, (and on pretence of awaiting these, the priests, at such times, usually slept in the temple where the god was kept,) they communicated the decision to the king and warriors, and war was either undertaken or relinquished accordingly. If the expedition in contemplation was of any magnitude or importance, or the danger which threatened imminent, *human* sacrifices were previously offered to the war gods of the nation. The object of these, was to ensure their co-operation in the destruction of their enemies. It does not appear to have been imagined that these gods exerted any protecting influence over their devotees; but, rather, that their presence and their power destroyed the strength of their enemies, and filled their hearts with terror and dismay. Sometimes the priests

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proposed that human victims should be slain; sometimes the gods themselves were said to require them, promising victory on condition of their being offered; and, at other times, when the consultation of their oracles had been fruitless, human sacrifices were offered before again inquiring their will, as a likely means of conciliating their favour. If any enemies had been taken captive, the victims were selected from amongst their number; if not, individuals who had broken tabu, or rendered themselves obnoxious to the chiefs, were fixed upon. On these occasions, a message was sent to the chief under whose authority they were, and at the appointed time he sent his men, who generally despatched them with a stone or club, without any notice, and then carried them away to the temple: sometimes, however, they were bound and taken alive to the leiau, and slain in the outer court, immediately before being placed on the altar. It does not appear that they were slain in the idol's presence, or within the temple; but either just without it, or at the place where they were first taken: in both cases, they appear to have endeavoured to preserve the body entire, or mangled as little as possible. The number offered at one time varied according to circumstances. From two to twenty have been offered at once. When carried into the temple, every article of clothing they might have on was taken off, and they were laid in a row, with their faces downwards, on the altar immediately before the idol. The priest then, in a kind of prayer, offered them to the gods; and, if any offerings of hogs were presented at the same time, they were

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afterwards piled at right angles across the human bodies, and in this manner the whole were left to rot and putrefy together.

War was seldom declared without the approbation of the gods, obtained through the medium of the priests; though it is probable the answer of the diviners was generally given with due regard to the previously known views of the king and chiefs.

Sometimes, the question of war or peace was deliberated in a public meeting of chiefs and warriors, and these popular assemblies furnished occasion for the most powerful displays of native eloquence, in the bold and imaginative character of which there was a striking resemblance to that of their neighbours of the South Sea Isles; at once bold in sentiment, beautiful in imagery, and powerful in effect.

As soon as war was declared, a council of the king, warriors, chiefs, and priests, fixed the period and place for commencing it, and also the manner of carrying it on; and, in the meantime, messengers of war were sent to the districts and villages under their authority, requiring the services of their tenants, in numbers proportionate to the magnitude of the expedition. These were ordered to come with their weapons, and with all manner of portable provisions. The summons was, in general, obeyed with alacrity; and, as their spears, clubs, javelins, and slings were usually suspended in some convenient part of every house, little delay was occasioned by the need of arming themselves, and

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they soon joined the forces at the appointed rendezvous.

Whenever the people were required *en masse*, an officer called the Tuahāna was sent, whose duty it was to bring every individual capable of bearing arms. Sometimes the Uruoki, another officer, was afterwards despatched; and if he found any lingering behind, who ought to have been with the army, he cut or slit one of their ears, tied a rope round their body, and in this manner led them to the camp. To remain at home when summoned to the field, was considered so disgraceful, the circumstance attending detection so humiliating, and the mark branding the delinquency so indelible, that it was seldom necessary to send round the last named officer.

In some cases, battles were fought at sea, when the parties engaged in fleets, amounting to upwards of one hundred canoes on each side. The Sandwich Islands not being surrounded with coral reefs, there is but little smooth water; it is probable, therefore, that the roughness of the sea induced them generally to prefer the land for their theatre of war.

Trusting entirely to their skill in using the spear, the club, and the sling, they had no shields or weapons of defence, except the javelin, which they employed in warding off those that might be thrown at them; they were very expert in avoiding a stone, if they saw it thrown; and the spearmen excelled in parrying the thrusts of their enemies' spears. The warriors

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seldom went to battle with any other dress than a *maro*, or narrow girdle, round their loins; some, however, wore a quantity of cloth bound round their heads, and the chiefs were frequently dressed in their war cloaks and helmets. The cloaks, though they gave the wearers an imposing appearance, must have proved an incumbrance, without affording much protection. Some of the helmets were made of close wicker-work, exactly fitting the head, and were ornamented along the crown. Those worn by the higher chiefs, though not more serviceable than the rest, were peculiarly beautiful: they were made in the form of the Grecian helmets, with towering crests, and were thickly covered with glossy red and yellow feathers. Comparatively useless as they were for the defence of the head, they increased the effect of the towering height and martial air of the chiefs, whose stature was generally above that of the common people. The cloaks worn by the king and principal chiefs were distinguished from others by their length, reaching often below the knees, and even to the ancles. The royal colour was yellow, and no one besides the king was allowed to wear a cloak made entirely of yellow feathers. Those of the other chiefs were of red and yellow rhomboidal figures, intermingled or disposed in alternate lines, with sometimes a section of dark purple or glossy black. Tippets were manufactured of the same materials, and worn by the inferior chiefs, or some of the principal warriors, whose rank did not entitle them to wear the cloak. In addition to the helmet and cloak, the high chiefs

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occasionally wore an ornament like a breastplate, suspended from the neck by finely braided human hair.

After the diviners had been consulted, and their victims slain, observations were often made upon the face of the heavens, the passage of clouds over the sun, or the appearance of the rainbow; and, if all these augured well, the principal war god was brought in front of the whole army, and placed near the king. The priests then addressed a prayer to the gods, urged them to exercise their power, and prove themselves, in the ensuing engagement, mightier than the gods of their enemies; promising, at the same time, hecatombs of victims in the event of victory. The king, or commander in chief, then addressed the assembled warriors, and, if they were to commence the attack, gave the signal for the onset.

The national war god was then elevated above the ranks, and carried by the priests near the person of the king, or commander in chief. Nor was this the only idol borne to the battle, other chiefs of rank had their war gods carried near them by their priests; and, if the king or chief was killed or taken, the god himself was usually captured also. The presence of their deities inspired the warriors with courage, who supposed their influence essential to victory. A description of one of these gods may be taken as a sample of the whole. The image was four or five feet high, the upper part wicker-work, covered with red feathers; the face a hideous form; the mouth armed with triple rows of dogs' or sharks' teeth; the eyes of mother of pearl; the

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head crowned with a helmet, and the crest sometimes formed of long tresses of human hair. Artifices were sometimes adopted to increase the terror which it was hoped, by carrying this image, to produce. There is nothing naturally repulsive in the countenance of Hevaheva, the priest of Tamehameha's war god; but it is said that, in battle, he often distorted his face into every frightful form, and uttered most terrific and appalling yells, which were supposed to proceed from the god he bore or attended.

It is not to be expected that the profession of the Christian faith should at once have effected a discontinuance of the practice of war in the islands. In bar of such an anticipation, we must remember both the recent date of the introduction of Christianity, and the partiality of its reception. Still it is gratifying to know, that its influence has already greatly altered the ferocious and exterminating character of warfare, and that, notwithstanding changes peculiarly favourable to hostilities, the peace of the entire group of islands has been only once interrupted during a period of seventeen years. The principles of clemency, too, inculcated in the gospel, have been most strikingly exemplified, in the humane chiefs by whom it has been embraced.

As an instance of this, it is worthy of notice, that after a late civil war in Tauai, when the captives were brought before Karaimoku, the chief against whom they had rebelled, he dismissed many of them with spelling books, and directed them to go home and dwell in peace,

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cultivate their lands, learn to read and write, and worship the true God.

We have already mentioned, that the sudden and surprising decision, which Rihoriho took to abolish the superstitious worship and customs of his country, was not unattended with opposition on the part of his subjects. Kekuaokalini, the first cousin of Rihoriho, was at the head of the combination, which was organized to restore the ancient system. He was an enterprising and restless young man, who, urged on by the priests, and by his own superstitious reverence for the gods of his ancestors, took up arms in their defence. Views of personal ambition were by some supposed to mingle with his mistaken zeal for idolatry. He was, however, defeated, in a decisive battle fought in the year 1819; thus leaving his cousin sole and undisputed monarch of the Sandwich Islands.

The natives point out the place where the king's troops, led on by Karaimoku, were first attacked by the idolatrous party. Several small heaps of stones are shown as the graves of those who fell in the conflict; as well as a spot, on which the king's troops formed a line, from the sea-shore towards the mountains, and drove the opposing party before them to a rising ground, where a stone fence, about breast high, enabled the enemy to defend themselves for some time, but from which they were at length driven by a party of Karaimoku's warriors. In passing along towards a place called Tuamoo, the small tumuli increase in number, and it appears to be

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at this place that Kekuaokalini made his last stand, rallied his flying forces, and seemed for a moment to turn the scale of victory; but being weak with the loss of blood, from a wound received in the early part of the engagement, he fainted and fell. However, he soon revived, and, though unable to stand, sat on a fragment of lava, and twice loaded and fired his musket on the advancing party. He now received a ball in his left breast, and immediately covering his face with his feather cloak, expired in the midst of his friends. His wife, Manona, during the whole of the day, fought by his side with steady and dauntless courage. A few moments after her husband's death, perceiving Karaimoku and his sister advancing, she called out for quarter; but the words had scarcely escaped from her lips, when she received a ball in her left temple, fell upon the lifeless body of her husband, and instantly expired. The idolators, having lost their chief, made but feeble resistance afterwards; yet the combat, which commenced in the forenoon, continued till near sunset, when the king's troops finding their enemies had either fled or surrendered, returned to Kairua.

Karaimoku grieved much at the death of Kekuaokalani, who was his own sister's son. He delayed the engagement as long as possible, and, the same morning that the battle took place, sent a messenger, addressing the young chief as his son, and requesting him to refrain from hostilities until they could have an interview, and if possible effect an accommodation. But the message was rejected, and the messenger

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obliged to jump into the sea, and swim to save his life. In the moment of victory, also, he acted with humanity; and, contrary to the usual custom, forbad his followers to pursue the vanquished, or murder them in their retreats.

The heroism of Manona was not a solitary instance in the history of the female inhabitants of the Sandwich Islands. The wives of the warriors often accompanied their husbands to battle, and were frequently slain. Their practice, in this respect, resembled that of the Society Islanders on similar occasions. They generally followed in the rear, carrying calabashes of water, or of poi, a little dried fish, or other portable provision, with which to recruit their husbands' strength when weary, or afford a draught of water when thirsty or faint; but they followed, more particularly, to be at hand if their husbands should be wounded.

Some women, more courageous than the rest, or urged on by affection, advanced side by side with their husbands to the front of the battle, bearing a small calabash of water in one hand, and a spear, a dart, or a stone in the other; and, in the event of the husbands being killed, they seldom survived.

The love and the practice of war ranks among the most direful fruits of sin; it is one of the chief elements of the savage state, and is the delight of savages; while the extent to which the war spirit prevails among any people, affords no fallacious index of the degree of elevation above the state of ferocious barbarism which they have attained. The Sandwich Islanders

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felt all the miseries of this dire scourge, in its unmitigated severity and force; and though the immediate effects of the gospel, while but imperfectly understood, and partially received, have not entirely prevented the outbreaking of war, the fact, that notwithstanding the changes peculiarly favourable to war, the peace of the entire group of islands has been only once interrupted for the space of seventeen years, demonstrates it to be a system of peace, and confirms our expectation, that in proportion as its principles are adopted, and its influence diffused, nation shall not lift up sword against nation, neither shall they learn the art of war any more.

In connexion with the death of the chiefs of the islands, there were formerly many customs and superstitions observed, some of them highly injurious to the peace and good order of society. Amongst the most innocent, was the habit of cutting the hair, and extracting teeth. It does not appear that there existed any prescribed method of showing grief, by the manner in which the head was disfigured, but that each one was left to follow his own taste, and hence arose every possible variety of tonsure. Sometimes a small round place only was made bald, just on the crown; at other times, the whole head was shaved or cropped close, except round the edge, where, for about half an inch in breadth, the hair hung down at its usual length. Some made their heads bare on one side, and left the hair on the other side twelve or eighteen inches long; and if a chief who had lost a relative or friend, had his own hair cut in any particular pattern,

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his followers and dependents usually imitated him in cutting theirs. Not to cut or shave off the hair, indicated want of respect towards the deceased and the surviving friends; but to have it cut close in any form was enough.

The custom of knocking out some of the front teeth was also common amongst both sexes, but chiefly amongst the men. When a chief died, those most anxious to show their respect for him, or his family, would be the first to knock out one of their front teeth with a stone. The chiefs related to the deceased, or on terms of friendship with him, were expected thus to exhibit their attachment to him; and, when they had done so, their attendants or tenants felt themselves in a manner obliged to follow their example. Thus, though more than one tooth was seldom destroyed at one time, the mutilation being repeated on the decease of every chief of rank or authority, there were few men to be seen who had arrived at maturity, before the introduction of Christianity to the islands, with an entire set of teeth; many, by this custom, had lost the front teeth on both the upper and lower jaw, occasioning a great defect in their speech. A few, however, dared to be singular, and though they must have seen many deaths, have parted with but few of their teeth. Among this number is Karaimoku, a chief next in authority to the king, not more than one of whose teeth is deficient.

Cutting one or both ears was formerly practised on funeral occasions, but the custom seems to have gone out of repute. And another badge of mourning, assumed principally by the chiefs,

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was tatauing a black spot or line on the tongue, in the same manner as other parts of the body are tataued.

Inconvenient as many of these usages must have been, they were still all of them innocent; but there were others, which, until very recently, were practised on every similar event, which must be very differently characterized. One of these it will suffice to mention. As soon as a chief had expired, the whole neighbourhood exhibited a scene of confusion, wickedness, and cruelty, seldom witnessed even in the most barbarous state of society. The people ran to and fro without their clothes, appearing and acting more like demons than human beings; and in this state every vice was practised, and almost every species of crime perpetrated. Houses were burned, property plundered, even murder sometimes committed, and the gratification of every base and savage feeling pursued without restraint. Injuries or accidents, long forgotten, perhaps, by the offending party, were then revenged with unrelenting cruelty. Hence, many of the people of Maui, dreading their recurrence, when Keopuolani was near her end, took their effects into the enclosure belonging to the missionaries, hoping to find within their premises a sanctuary from the general devastation, which they anticipated after her decease.

A custom much more congenial to the feelings of humanity, and which obtained formerly amongst the islanders on occasion of the death of chiefs, was that of singing in a manner resembling the chants of the ancient Peruvians. The

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following lines are an interesting specimen of this kind of death dirge. They were taken down from the lips of a mourner, who, on entering the house where the relatives of a deceased governor of Maui were weeping around his lifeless body, began to sing in a plaintive tone, accompanying her lament with every gesticulation expressive of the most agonizing grief:—

"Alas! alas! dead is my chief!
Dead is my lord and my friend;
My friend in the season of famine,
My friend in the time of drought,
My friend in my season of need,
My friend in the rain and the wind,
My friend in the heat and the sun,
My friend in the cold from the mountain,
My friend in the storm,
My friend in the calm,
My friend in the eight seas;*
Alas! alas! gone is my friend,
And no more will return!"

A belief in a future state prevailed among the Sandwich Islands, as well as most of the other tribes inhabiting the isles of the Pacific. On one occasion, talking with the missionaries on this subject, the people said, they had heard of it through a native priest, who, in the time of Tamehameha, told that prince, that at his death he would see his ancestors; and that, hereafter, all the kings, chiefs, and people of Hawaii would live again. Their idea appeared to be, that there were two gods, who conducted the departed

* A figurative term for the channels between the different islands.

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spirits of their chiefs to some place in the heavens, where it was supposed the spirits of kings and chiefs sometimes dwelt, and afterwards returned with them to earth, where they accompanied the movements, and watched over the destinies of their survivors. A priest of one of these gods informed Tamehameha, by pretended revelation, that, when he should die, the god would take his spirit to the sky, and accompany it to the earth again, when his body would be reanimated and youthful; that he would have his wives, and resume his government in Hawaii; and that, at the same time, the existing generation would see and know their parents and ancestors; and all the people who had died would be restored to life. These, the people said, were all the particulars they knew; but they added, that though, at the priest's suggestion, many valuable offerings were made to his god, he proved a false prophet, for Tamehameha died, and did not come to life again.

We will close this imperfect account of the former manners and usages of the Sandwich Islanders, by a reference to a species of crime, in their practice of which an unhappy resemblance obtained between them and the Society Islanders; we mean that of infanticide. It was not until the introduction of Christianity that any correct information could be obtained as to the extent to which it had prevailed. One dreadful instance will sufficiently prove the indifference with which this unnatural practice was regarded by the natives.

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A man and his wife, tenants of Mr. Young, an Englishman, who for many years held under the king the small district of Kukuwau, had one child, a fine boy. A quarrel arose between them, on one occasion, respecting this child; the wife having refused to accede to the wishes of the husband, he, in revenge, caught up the child by the head and the feet, broke its back across his knee, and then threw it down in its expiring agonies before her. Struck with the atrocity of the act, Mr. Young seized the man, led him before the king, Tamehameha, who was then at Waiakea, and requested that he might be punished. The king inquired, "To whom did the child he has murdered belong?" Mr. Young answered, that it was his own son. "Then," said the king, "neither you nor I have any right to interfere; I cannot say any thing to him."

Infanticide appears to have prevailed throughout all the islands, and amongst every class of people, with the exception of the highest order of chiefs. However numerous the children amongst the lower order of people, parents seldom reared more than two or three, and many spared only one; all the others were destroyed, sometimes shortly after birth, and generally during the first year of their age.

The means by which this dreadful act was accomplished were numerous, and many of them unfit to be described. Sometimes they were strangled, but more frequently buried alive. In some cases, when the child was sickly, and the parents had grown tired of nursing and attending

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it, in order to avoid further trouble, they have been known to bury it at once; and thus, when the child has cried more than the parents, particularly the mother, could patiently bear, instead of soothing the little sufferer by her fond caresses, she has stopped its cries by thrusting a piece of cloth into its mouth, dug a hole in the floor of the house, and, perhaps within a few yards of her bed and the place of her daily meals, deposited her helpless babe in an untimely grave! The floor of the house was a common sepulchre for children thus barbarously murdered, and, on many occasions, the parents joined in treading down the earth upon their innocent victims.

Among the Society Islanders, who, while they were idolaters, probably practised infanticide more than any other natives of the Pacific, if the child survived only one day, it was saved. Hence the parties interested in the destruction of the child, generally strangled it soon after its birth. But, among the Sandwich Islanders, the infant, after living a week, a month, or even a year, was still insecure, as some were destroyed even after they were able to walk.

It is dreadful to believe the fact; but it is one which all the information that could be obtained on the subject has tended to confirm, that two-thirds of the children born in the Sandwich Islands perished by infanticide. Many parents murdered three or four infants, while they spared only one. But, even supposing not more than

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half the children were thus cut off, what an awful spectacle of depravity is thus presented!

The reasons given for this practice manifest a degree of depravity not less affecting. The missionaries were informed that, amongst the Marquesians, children were sometimes, during seasons of extreme scarcity, killed and eaten by their parents, to satisfy hunger. With the Society Islanders, the rules of the Areoi institutions, and family pride, were the principle motives for this practice. With the exception of the latter, which operated in a small degree, none of these motives actuated the Sandwich Islanders. Those, however, by which they were influenced, were equally criminal. Some of the natives state, that children were formerly sacrificed to the sharks infesting their shores, and which, through fear, they had deified; but this account seems to be of doubtful authenticity. The principal motive with the greater part of those who practised it, was idleness; and the reason most frequently assigned, even by the parents themselves, for the murder of their children, was the trouble of bringing them up. In general, they are of a changeable disposition, fond of a wandering life, and find their children an unwelcome restraint, preventing them, in some degree, from following their roving inclinations. Like other savage nations, they are averse from any more labour than is absolutely necessary; and hence they considered their children a burden, and were unwilling to cultivate a little more ground, or undertake the small

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additional labour, necessary to the support of their offspring, during the helpless periods of infancy and childhood.

The record of the proceedings of the missionaries, in the prosecution of their great objects, will now be resumed, and uninterruptedly continued.

CHAPTER VII.

First establishment of schools—Meetings for religious conversation and prayer—Study of the native language—Fitting up a place for public worship—Arrival of the king at Oahu—Description of missionaries required—Letter from the governor of the Russian settlement of Kamtschatka—Injurious reports respecting the objects of the mission, circulated by foreigners—Proposed voyage to the Society Islands—Visit of Rihoriho to Tauai—Public interview between the two kings—Establishment of the printing press—First printing in Oahu—Visit of the deputation from the London Missionary Society, with native Christians, to the Islands—Detention of Auna, a native teacher—Invitation to Mr. Ellis to join the mission—Departure of the deputation—Return of Mr. Ellis and family—Fraternal correspondence between the missionaries—Religious service, in connexion with the public commemoration of the death of Tamehameha, and the accession of Rihoriho to the throne.

It will be recollected, that the missionary band, which, under the auspices of the American Missionary Society, had sailed, in the early part of 1820, for the Sandwich Islands, had, on

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reaching the islands, and obtaining permission to settle in them, divided itself into three parties, one company locating itself in the island of Hawaii, another at Honoruru in Oahu, and a third in the island of Tauai.

Among the first arrangements, after obtaining habitations of the most temporary kind, was an attempt, at each station, to collect a school, composed both of adults and children. These attempts were more successful than could have been expected among a people, none of whom had before attempted to learn the rudiments of the English language, and whose native language had never been written. The kings, the chiefs, and the younger members of their families, were the first pupils.

The following extracts from letters of the missionaries, written after they had some months occupied their respective stations, will present a connected view of the circumstances and prospects under which their labours had commenced. The first is from Messrs. Bingham and Loomis, and is dated Oahu, Nov. 19, 1820.

"We have had under our instruction at the different stations, about ninety pupils, of different ages, rank, and colour, from the king and royal family to the outcast in the street: under the instruction of brother and sister Thurston, and Thomas Hopu, at Kairua, fourteen; under brother Loomis, at Towaihai, eight; at Oahu, under the care of Mr. and Mrs. Bingham, forty; and under the care of brothers Whitney and Ruggles, at Tauai, thirty. The station at Hawaii seems, for some time, to have been strug-

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gling for existence; it has suffered more affliction by far than the others. First, the behaviour of William Tenui, one of the native teachers, who showed symptoms of defection from the cause of God, soon after his arrival at the islands, was a severe trial; and then the intemperate drinking and discontent of the young king, which interrupted his studies soon after he began to read in the New Testament; add to this, the declared determination of the government to remove from Hawaii to Oahu. These things seem to require that the island of Hawaii should be left for a season in all its darkness and pollution. But most of our pupils there will, in that case, come here, and still be under our instruction. The king and brother Thurston are expected here soon. The school in this place has been, on the whole, flourishing; to-day it is made to feel its first heavy blow: nine of our pupils are taken away by four or five white men, who are going to people an uninhabited island near the equator, about the longitude of Tauai: they have learned the ten commandments in their own tongue. This is a mysterious providence; but, we hope, it will be all for the best. The station at Tauai is yet attended with the Divine blessing."

"King Taumarii," Messrs. Whitney and Ruggles write, "appears no less interested in our object than when we first landed on his island; he is almost daily contributing to our comfort and convenience. About the middle of September, he made us a present of two pieces of land: one about two miles from our house,

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in the valley of Wymai; the other in Hanapapa, six miles distant. It is all good land, yielding taro, potatoes, yams, bananas, sugar-cane, and cocoa-nuts, in abundance; there are also two fish-ponds attached to the lands, which furnish us with some excellent fish. On both pieces are forty-eight working men, upon whom we have a right to call for assistance whenever we choose: they have built us a convenient cook-house, the back part of which serves as a lodging place for our domestics. At a moderate calculation, we conclude that the annual produce of our land is sufficient to support our own family, those who cultivate it, and sixty or seventy children. Our school, at present, consists of about thirty children, and eight or ten adults: their progress is encouraging. The king is not so much engaged in learning to read as he has been, but appears desirous that the children and youth should be instructed."

It was not to be hoped, however, that adults, in an untutored state, unaccustomed to any regular employment, would so far overcome their habits of indolence and dissipation, as to persevere in the drudgery of proceeding slowly through the grammar of an unknown tongue, till they could perceive the benefits of learning. Accordingly, the zeal of this class of pupils soon began to abate, and their steadiness to decline. Children were more easily influenced, and more readily acquired a taste for study. After the school at Honoruru had been in operation about three months, principally under the care of Mrs. Bingham, a quarterly examination was

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held, in accordance with the practice in New England. Several masters of vessels, and other strangers, were present. All united in expressing an agreeable suprise, that so much proficiency should have been made, under such circumstances, and within so short a period.

As a part of the general system by which, it was hoped, Christianity and civilization might be communicated to the destitute islands, sabbath schools also were commenced, and were found to furnish a happy occasion of conveying religious instruction.

By the aid of John Honoree, an evening conference was established, at which Divine truth was taught in a more familiar manner than in the public services of the missionaries. At these meetings for religious improvement, prayer was offered, both in English and in the Hawaiian language, by the missionaries and their native coadjutors. On these occasions, also, the praises of the Most High were celebrated by the little missionary band, and the nature and import of this part of Divine worship, as far as practicable, explained to the natives. Soon after their arrival, a fund was raised, by subscription, from commanders of vessels and resident foreigners, for the board and education of orphans; the children chiefly of European and American fathers by native mothers. These constituted, in a great measure, the first scholars of the missionaries, and appeared to be both pleased and impressed with the instruction communicated, expressing strong desires to be made partakers of the blessings of salvation. These indications of

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good encouraged the missionaries in their labours, and gave a fresh stimulus to their study of the native language, and their labours in the school. In the latter they had, for a considerable time, at all the stations, great encouragement. At Oahu, they numbered between thirty and forty scholars, chiefly of the class above referred to, whom they endeavoured to instruct in the first elements of reading in the English language. It was peculiarly pleasing to the missionaries, to perceive that, after the novelty of the engagement had subsided, these people still continued to attend the school.

The curiosity of the natives was at first, as might be expected, almost unbounded, especially in relation to the females. For some weeks after the landing of the mission family at Kairua, the house in which they took up their abode was crowded from sunrise till dusk; the door and windows were thronged. From thirty to forty persons were generally present, and sometimes from eighty to a hundred. Mrs. Thurston remarks, in a letter written shortly after their arrival: "For the sake of being alone, I left the house, and wandered to a retired place in the neighbourhood, where I sat down under the shade of a tree; in five minutes I was surrounded by seventy persons; and whenever we walked out, the crowd followed us, and the house was left empty. I could not help smiling, to see the pains they took to obtain a sight of us, frequently running on before us, and stationing themselves by the side of the path, in order to have a full view of our faces."

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Much of the interest manifested by the natives, in the pursuits and objects of the missionaries, declined as this curiosity subsided; a number, however, especially at Oahu, and from among the children of foreigners, continued to attend their instructions, and of these, such whose years exceeded those of childhood attended their meetings for religious instruction. These meetings were, at first, held in the hut occupied by one of the missionaries, but, in the month of September, a native building within the same enclosure as the mission houses was fitted up as a place of worship. It was first used for this purpose on sabbath day, the 17th of September, when a discourse, designed to be dedicatory, was preached from Psalm cxxvii. 1, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." The place was well filled, and the day, especially to the missionaries, was highly interesting. "In our peculiar situation and employment," they say, "far from our friends and from civil protection, labouring to enlighten and evangelize an unlettered and heathen nation, it becomes us to feel the force of the text, and to make it a ruling maxim in all our plans, and purposes, and operations: since all our efforts, however well directed, must be altogether in vain without a Divine blessing. What has been done in our work, thus far, we have the happiness to believe God has accomplished by his gracious hand."

In the month of December, 1820, the king and the chiefs, who, since the arrival of the

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Thaddeus had resided at Kairua, removed to Oahu, and it was deemed best for Mr. and Mrs. Thurston to accompany them, and unite with the missionaries there, in the study of the language, and the arrangement of plans for the welfare of the people. The prospects of usefulness, occasioned by the favourable disposition of the people, induced the missionaries to request additional aid. In reference to this subject, Mr. Thurston thus writes, shortly after his arrival at Oahu:—"We could now find employment for many more missionaries; and, in a few years, should the Lord prosper our efforts, we shall need a host of faithful servants of the Lord Jesus. We need none, and we shall expect none, but such as are devoted heart and soul to the Redeemer and his cause. We want men and women who have *souls*, and who are crucified to the world, and the world to them; who have their eyes and their hearts fixed on the glory of God, in the salvation of the heathen; who will feel willing to sacrifice every interest, but Christ's; who will cheerfully and constantly labour to promote His cause: in a word, those who are real pilgrims and strangers, such as the apostle mentions in the 11th of Hebrews. Men like these we want; many such we need, to complete the work which God in his providence has permitted us to commence."

Shortly after the arrival of the mission at the islands, the brethren had addressed a letter to the governor of Kamtschatka, informing him of their arrival and objects, and making inquiries respecting the state of that part of the north-west coast of America. Early in December, of the

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same year, 1820, they received, by a trading vessel, the following gratifying letter from the governor, addressed to Mr. Bingham, one of missionaries.

"Kamtschatka, St. Peter and St. Paul, Sept. 5, 1820.

"Rev. Sir;—I have had the happiness to peruse your evangelical epistle, which was handed me by Mr. Clarke.

"I cannot help observing, that the late auspicious events at the Sandwich Islands, which so prepared the way for your great work, appear to me to be stamped with something marvellous, and to be a plain interposition of Divine Providence in behalf of your great undertaking.

"I beg you will accept my warmest thanks for the favour you have done me, in communicating news so gratifying to my feelings; and to assure you, that my fervent prayers will be offered for the preservation of your valuable life.

"You wished to know, honoured sir, the moral condition of the people of Kamtschatka. I have the satisfaction to inform you, that, except a few wandering tribes, all the aborigines enjoy the sweet blessing of the gospel of our Lord, and even these tribes are visited by our priests, to recommend to them the principles of Christianity; at the same time, I should be very happy to see any missionary who would choose to visit the peninsula of Kamtschatka, and offer them all the assistance in my power.

"I have the honour to inform you, that, as I am now about to send our post away to St. Petersburgh, a copy of your epistle is prepared to

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be transmitted to our minister, and the president of the Bible Society, Prince Gallitzin, who will not fail to present it to our emperor. With sentiments of high esteem, yours faithfully,

"PETER RICKFORD."

At the time the missionaries arrived, the use of letters was unknown among the islanders, and, amidst the numerous difficulties of their station, few were felt to be greater than the fixing satisfactorily the orthography of the native language, and reducing it to a written form. But this was not the only difficulty they had to meet; vague reports were circulated among the people unfavourable to their object, which it was said was to usurp power over the chiefs, and to monopolize the trade of the islands, as they were told the missionaries of the Society Islands had done. For the purpose of ascertaining the truth or falsehood of these reports, of opening a friendly communication with Pomare, the king of Tahiti and the adjacent islands, and exchanging the productions of the respective islands, Taumarii, the king of Tauai, in the month of July, 1821, proposed to send one of his vessels to the Society Islands. It was his earnest desire that two of the missionaries should accompany the chiefs whom he proposed to send: with this wish the missionaries felt it right to comply, and rejoiced in the prospect of forming an acquaintance with their brethren, who had been so many years in the field; who had not only acquired the language of the people, but printed books, which were in extensive use among their converts, and

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who could give them much valuable information in relation to their work. Messrs. Bingham and Ruggles were appointed to undertake the voyage; and the former proceeded to Tauai for the purpose of embarking with his colleague in the king's vessel.

About this time, Rihoriho, the young king of Hawaii, Maui, and Oahu, accompanied by a few friends, set off in an open boat, professedly for a port in Oahu, about fifteen miles distant; but, when out at sea, ordered the pilot to steer for Tauai, distant about seventy-five miles. This voyage, which the young king was by many supposed to have undertaken in one of his wild and reckless freaks, under the influence of inebriating drink, led to important consequences: it prevented Taumarii sending his vessel on the projected voyage; it led to the acknowledgment of the supremacy of the ruler of the windward islands by the king of Tauai, and the surrender of the government of the island to the former,*

* The following is the account, given by the missionaries, of what may be regarded as the official interview between the king of Tauai and his visitor. The latter is represented as saying, "King Rihoriho, hear; when your father was alive, I acknowledged him as my superior; since his death, I have considered you as his rightful successor, and according to his appointment as king. Now I have plenty of muskets and powder, and plenty of men at my command; these, with the vessels I have bought, the fort, and guns, and the island, all are yours. Do with them as you please. Send me where you please. Place what chief you please as governor here." Nike, the Karakekahooah chief, addressed the council in few words, and, referring to the treaty made between the two kings, confirmed the fact, that Taumarii had held this island under Tamehameha. A solemn silence

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who, on returning to Oahu, brought with him the king of Tauai, avowedly as a guest, but actually, it was generally believed, as a captive.

Although disappointed of the advantages that had been expected from the visit to the southern islands, the missionaries had the pleasure of witnessing an increasing interest taken in their operations, both by the natives and foreigners at Oahu. The subscription for their orphan school was augmented; a liberal amount, five hundred dollars, was also raised among the foreigners residing on shore, or visiting the islands, for the erection of a place of worship more commodious than the small building within the mission premises, hitherto used for that purpose. The new building was completed, and opened for Divine service, on the 15th of September, when a suitable discourse was preached by Mr. Thurston, from Ezra vi. 16. In the spring of the year 1821, two Russian vessels of discovery touched at the Sandwich Islands, the commanders and officers of which showed the missionaries much kindness,

pervaded the house for some time, while all waited with deep solicitude to hear the reply of the king, on which so much appeared to be suspended. Then, with a mild and manly aspect, he addressed Taumarii as follows:—"I did not come to take away your island. I do not wish to place any one over it. Keep your island, and take care of it just as you have done, and do what you please with your vessels." To this succeeded a shout of cheerful and hearty approbation from all parties, and Taumarii retired from the council with a peaceful smile. Thus, without noise or bloodshed, the treaty made with the late king was recognized or ratified with his son and successor; a treaty which allowed Taumarii the peaceful possession of the leeward islands, as tributary king.

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encouraged them in their work, and recommended their object to the favourable notice of the king and chiefs. The missionaries had also the grateful satisfaction of seeing pleasing indications of spiritual good attending their labours, especially those of their faithful and devoted native brother, Thomas Hopu.

Scarcely had the missionaries secured even temporary shelter for themselves, their wives, and their little ones, and opened their first school, when they set up the printing press, and arranged the materials in readiness to print lessons for their pupils, as soon as any could be prepared. The actual operations of the press commenced in the beginning of the year 1822, and are thus noticed by the missionaries, in writing to the society:—"We are happy to announce to you, that, on the first Monday of January, we commenced printing, and with great satisfaction have put the first eight pages of the Hawaiian Spelling Book into the hands of our pupils; copies of which we now transmit for the examination of the committee, and as little curiosities from these dark isles. By the next conveyance we hope to send complete copies, with a preface. We intend to print a Catechism, historical and doctrinal, a Scripture Tract, and a Grammar and Vocabulary, as we make advances in the language. Our pupils will devour books in this language as fast as we can make them.

"The translation of the Scriptures into any language is a great work; and, considering that there are here no learned men to whom the language is vernacular, as also the great apparent

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poverty and ambiguity of the Hawaiian language, which needs the aid of gesticulation to make it clear and forcible, a good translation of the Bible into it ought not to be expected for many years to come: probably our eyes will never be gladdened with such a goodly sight."

The little book first put to press in the islands was necessarily imperfect, as the missionaries had not, with all their efforts, been able correctly to fix even the orthography of the native language; it was, however, highly serviceable, in exciting the attention of the natives to the use of letters, and encouraging the few who were endeavouring to acquire a knowledge of the first elements of English.

The missionaries and their friends had justly regarded the abandonment of the projected voyage to the Society Islands as unfavourable to their objects, and disadvantageous to the people; but, in the wise arrangements of the great Lord of missions, events occurred shortly afterwards, by which his own watchful care over the infant cause was strikingly manifested, and all the advantages ever contemplated effectually secured. These occurrences were connected with the arrival at the Sandwich Islands of two gentlemen, sent out as a deputation from the London Missionary Society, in the previous year, to visit their stations in the South Seas.

Tamehameha, the king of the Sandwich Islands, considering himself under the protection of the king of England, had always shown himself friendly to the commanders of British vessels touching for refreshments at his islands. These

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attentions had been reported to the governor of New South Wales, who, in the name of the Prince Regent of England, sent him from New South Wales a small and neatly-built schooner, as a present. The captain having this schooner in charge, touched at the Society Islands for refreshments, and offered to the deputation, or the missionaries, a passage to the Marquesas, at which islands he intended to call on his way to Hawaii. The missionaries having been long desirous of introducing the gospel to this group, the offer was gratefully accepted. The deputation, Mr. Ellis, one of the missionaries, and two pious natives, members of the church, embarked accordingly, in the Mermaid, and sailed from Huahine on the 25th of February, 1822. After endeavouring for some time to contend with unfavourable winds, and pursue their course towards the Marquesas, the apprehension of deficiency of water and provisions obliged the captain to alter his course, and steer direct for the Sandwich Islands, taking the missionary passengers and the Christian natives with him thither, instead of leaving them, as had been intended, at the Marquesas. As soon as this change had been made, the winds were favourable, and the passage speedy and pleasant.

After a most agreeable voyage of thirty-one days, one of the company writes:—"Land appeared in sight, and we continued sailing along within a few miles of the shore until sabbath day, March 31, when we came to anchor in Kearakekua Bay, about 10 A.M. The bustle occasioned

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by the boats passing from ship to ship, the natives paddling about in their canoes, surrounding the vessel with vegetables, etc. for barter, crowding the decks, hallooing to each other, singing their heathen songs in honour of their late or present king, produced a scene of confusion which, as contrasted with the quietude of the sabbath among the Society Islands, was deeply affecting. In the afternoon, a sermon was preached to our little Taheitan congregation, from 1 Cor. vi. 11, 'And such were some of you.' The ship was crowded with natives from the shore, and many were in their canoes alongside during the service; they all behaved very quietly, and listened with attention. The singing of the Taheitans appeared to interest them very much. While the vessel remained at Kearakekua we made frequent visits to the shore, and conversed almost daily with the people, whom we always found kind, and attentive to whatever we conversed with them about. We also made two visits to Kairua, the residence of the king's brother-in-law, who is governor of the island. He appeared pleased, and expressed his wishes that two of us would remain with him, to instruct him in reading and writing, also in the knowledge of the true God, and the religion of Jesus Christ, saying, that the king had missionaries residing with him in Oahu, but that he had none with him.

"After Mr. Tyerman and Mr. Ellis had lain down to sleep on their mat, he came in, and sat down by the side of them, with his slate in his hand, to receive a copy, which was readily fur-

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nished him. He afterwards continued his inquiries until two o'clock in the morning, when he left them, and retired to rest, frequently repeating, *He makemake au e ao; nui ke makemake a'u.* 'I *desire* to learn; *great* is my desire.'

"After waiting a fortnight," the writer continues, "the captain weighed anchor, and we proceeded to Oahu, where we arrived on Monday, the 21st of April. Shortly afterwards, we proceeded to the shore, and were met on the beach by the Rev. Mr. Thurston, and Messrs. Chamberlain and Loomis, missionary brethren from America. After paying our respects to the king and other branches of the royal family, together with foreign residents of the place, we accompanied our brethren to their residence, about half a mile from the landing place, where we were very kindly welcomed by our sisters, Thurston, Chamberlain, and Loomis, who repeated the invitation before given, that we should spend in their family the time we might remain on the island; an invitation which was gladly accepted.

"Our Taheitan Christians were soon invited to the house of Kaahumanu, queen dowager of Tamehameha, lately married to Taumarii, king of Tauai. They had met with a countryman of theirs, whose name is Moe, who had formerly been with the mutineers in the Bounty, but had been residing here many years as steward to the queen's brother, the governor of the island of Maui. The intelligence and amiable manners of Auna and his wife, together with their truly Christian deportment, soon gained them the

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esteem of their host and hostess, who became remarkably inquisitive about the change that had taken place in the Georgian and Society Islands, and the present state of things there. Every necessary information was cheerfully given, and every inquiry fully answered by Auna and his companions, to the entire satisfaction of the chiefs and people; contradicting entirely the false reports that had been maliciously propagated among them, as to the degraded state of the people of the Society Islands, and especially of the kings and chiefs, who were represented as poor and miserable. They were also frequently questioned by Rihoriho, the king, respecting these things, and were enabled perfectly to satisfy his mind, and remove some of his prejudices against Christianity. Family worship was regularly performed by our friends every morning and evening, of which the king and queen expressed their approbation, requesting that it might not be performed before they were awake in the morning, as they were anxious to unite in it. Auna and his wife had now full employment in teaching the king of Tauai, his queen, and their attendants, to read and write, the proficiency of the Taheitans in which very much surprised them."

Writing to the secretary of the American Society, the deputation thus refers to the obvious benefits of the visit:—

"Our arrival appeared to be most opportune. Many false and injurious reports had been propagated here by some foreigners, respecting the state of religion in the Society Islands, in order

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to prejudice the minds of the king, and chiefs, and people of these islands against the gospel and the missionaries. Your missionaries had projected, a short time previous to our arrival, a voyage to the South Sea Islands, accompanied by some of the chiefs, to ascertain the real state of things there; but the foreigners, by their influence, had prevented the vessel from sailing. At the time of our arrival, the people were labouring under the influence of the prejudices which the foreigners had produced among them. But our testimony to the wonderful work of God in the South Sea Islands, together with that of the people who accompanied us, appears to have confounded the opposers, and confirmed the king, and chiefs, and people, in the confidence, that the prejudices which had been excited were false and unfounded. We had no idea that this important object was to be answered by our voyage. Truly God is wonderful in counsel, and mighty in executing.

"One, only, of the chiefs who accompanied us, with his wife, remained at the house of the king of Tauai. But the king, and Kaahumanu, his wife, a woman of great influence in these islands, were so much pleased with the conduct of their visitors, that they gave them a strong invitation to continue with them, and not go to the Marquesas. Struck with this unexpected occurrence, and perceiving that great benefit might arise to the cause of religion in these islands, from the residence of persons so pious and excellent as these are, and knowing that we

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could obtain others for the Marquesas, at the Society Islands, we were induced to consent to their remaining.

"Soon after this, a meeting of several of the most important chiefs was convened by the king and queen of Tauai, to deliberate on the propriety of inviting Mr. Ellis, also, to join your missionaries, and take up his residence here, with his wife and family. An invitation to that effect was, therefore, given to him. This, also, was most unexpected. On further inquiry, we found that his remaining here met with the decided approbation of the king Rihoriho, and all the principal chiefs, and what was still more, in our estimation, that of your missionaries."

With this invitation, which was given with the utmost cordiality on the part of the missionaries, the deputation and Mr. Ellis deemed it the will of Divine Providence that they should comply, and it was therefore arranged that Mr. Ellis should proceed by the earliest conveyance for his family, and return to Oahu. Circumstances, however, entirely beyond their control, detained the visitors four months at the Sandwich Islands. During this time the progress of the mission was rapid and encouraging. The orthography of the language was correctly fixed, elementary books prepared, the useful arts of reading and writing in it commenced by the king, chiefs, and many of the people, and the study pursued with great diligence and pleasing success. During this time, also, the gospel was regularly and in-

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telligibly preached in the Hawaiian tongue, by Mr. Ellis, to increasingly numerous and attentive assemblies, and short portions of the Scriptures were circulated in manuscript. We may add, that family devotion was observed, morning and evening, in the dwellings of many of the chiefs of highest rank and influence among the people, and some indications graciously vouchsafed, that spiritual benefit had been received by many. Till this period, though the people as a nation had publicly renounced idolatry, it was secretly practised by many; and as the king had neither verbally nor practically given his sanction, all seemed afraid to engage in any of the acts of Christian worship, or to receive instruction in the Christian religion. But, on the 8th of August, to use the language of the deputation, the chapel overflowed with all the royalty and dignity of the islands, and subsequently the place of worship was regularly thronged. Verily, Jehovah is a God, hearing and answering prayer. From this period increasing numbers every day thronged the missionaries, earnestly desiring instruction, and it was a circumstance strikingly manifesting the favour of the Lord, and eminently beneficial to the nation, that among this number were many of the principal chiefs, and persons of the greatest influence in the islands, who shortly made a profession of faith in the gospel. It is highly gratifying to reflect on the proficiency to which steady application enabled many of these, though past the morning of life, to make in learning, and the stedfastness and exemplary

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consistency with which all maintained their profession through subsequent life. On the 22nd of August, the deputation and the missionaries sailed for Huahine, leaving the native teacher Auna with the king and queen of Tauai. After six weeks, they reached Huahine in safety, and on the 1st of January, 1823, Mr. Ellis, with his family, and additional native teachers, embarked for the Sandwich Islands.

On the 16th of this month, the mission was visited with an afflicting bereavement, in the death of one of the children; the removal was severely felt by all, being the first inroad death had made in their feeble band.

The missionaries thus notice the mournful event:—"This evening, January 16, the little Levi Parsons closed his short mission on earth, and was quietly taken from the embrace of his fond parents, by the same holy hand that had given him to them; the same blessed hand that still very graciously sustains them under their present affliction, as it has done in every former trial. We hope we recognize the tender, solemn, and impressive voice of our covenant God and Father, our Divine Shepherd, in calling this dear lamb to his fold, in thus commissioning death to make his first entrance into the Sandwich mission, and giving us all a needful admonition to watch and pray, and labour with all our might, as we know neither the day nor the hour when the Son of man cometh. As strangers, Kaehumanu, Taumarii, Kamamalu, and others, called, in a friendly manner, to sym-

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pathize with the bereaved parents. As sojourners with the people, we felt the affecting necessity of asking of the rulers of the land the permission of a burying place with them, that we might bury our dead out of our sight; and, at our request, the king and queen, and Kaahumanu, granted us a spot for the purpose, near the church."

One month from this time, namely, on the 5th of February, 1823, Mr. Ellis, with his family, rejoined the mission, and commenced his labour, in affectionate harmony with the American brethren. Of this the following letters, which passed between the brethren respectively, afford pleasing evidence.

"Honoruru, Feb. 19, 1823.

"Dear Brother Ellis;—Safely and seasonably arrived at this new missionary field, as the scene of your future labours in the gospel of our common Lord, you will permit us, as your brethren, to tender our sincere congratulations and affectionate welcome. We have, with admiration, witnessed some of those striking movements of Providence, which led the way, and brought you hither to unite your experience, your counsels, your prayers, your labours, and your influence, with ours, in the great work of giving to this nation the inspired word of God, with ability to read it intelligibly, and leading them to the obedience of the truth as it is in Jesus; and we regard your arrival and settlement here as an important means of comfort and aid to us, and an accession of strength to the cause of missions

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here; and as one of the special tokens of God's merciful designs towards the benighted and degraded inhabitants of the Sandwich Islands.

"We have long ago opened our arms and our bosoms to receive you; we now gladly hail your arrival; and, with unfeigned satisfaction and unreserved approval, as your brethren and fellow labourers, embrace you as a minister of Christ, and as a missionary of his cross; and, while we feel and cherish an ardent desire that we may ever be mutual helpers and comforters in the toils and trials of a missionary life, you will, in all matters relative to the acquisition of the language, the translating and publishing of the Scriptures, recommending important measures to the government, devising and executing plans for urging forward the intellectual and moral improvement of this nation, allow us, with special confidence, to rely on your experience and opinion, your counsels and your aid. Fully persuaded, as we are, that no interest separate from, or opposite to, that which we seek in the sacred cause will ever be embraced in your designs, it shall be our steady aim to afford every facility in our power for the promotion of your most extended usefulness in these islands of the sea, whose salvation we would unitedly seek. 'Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee.' 'Lift up thine eyes, and look around on the fields, for they are white already for the harvest; and he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that

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reapeth may rejoice together.' We are, dear brother, very affectionately yours, in the labour and fellowship of the gospel,

"Signed, HIRAM BINGHAM.
ASA THURSTON.

"To the Rev. Mr. Ellis,
Missionary of the London Missionary Society."

Copy of a letter to the American brethren, in answer to the above.

"Oahu, Feb. 25, 1829.

"Dear Brethren;—The warm congratulations on our arrival here, and the very affectionate welcome to these shores, conveyed in your kind epistle of the 19th instant, I received with unusual emotions of pleasure and satisfaction; and should have answered it at an earlier period, had not the immediate and more pressing duties of the mission so completely occupied my time and attention, as to put it entirely out of my power.

"It is peculiarly encouraging to our minds to enter these interesting fields under such animating circumstances as those which mark our introduction to them, strikingly displaying, as they do, the Divine protection and approbation in our removal from the Society to the Sandwich Islands. Nor do I reckon, among the least auspicious of these events, the ingenuous and benevolent manner in which we have been received by you, though coming from a different country, patronised by another society, and originally designated to a different field. The broad and catholic principles which you have, in the present instance, so generously evinced, indicate an

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eminent degree of that disinterested liberality and benevolence which is so much commended in the New Testament, and which, in its more conspicuous features, so happily distinguishes the present from any preceding age of the church. Our union in the great cause, which we have combined our energies to support, will be hailed by Christian philanthropists, both in America and England, as an indication of the approach of that happy period, when minor distinctions among the ministers and people of God shall vanish, when they shall recognize each other as brethren wherever they may meet, and be as 'one fold under one Shepherd.'

"Allow me, also, to assure you, that, in complying with the solicitations of the chiefs of these islands, and your own deliberate recommendation to remove hither, I have been actuated solely by a sense of duty. I have no interests whatever to promote, other than those equally dear to us both; no plans to pursue, but those indicated by the precepts and principles of the Bible, nor any object to accomplish, but to aid in the extension of that glorious kingdom,—the extension and prosperity of which we mutually count it our happiness to spend and be spent in advancing. I feel that it is unnecessary for me to add, that it is the undisguised wish of my heart to combine my efforts with yours, and uniformly employ any facilities which my acquaintance with the language, traditions, popular character, and general habits of the Society Islanders may furnish, for the great object of ameliorating the wretchedness of the long neglected and degraded

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people around us, and conferring on them all the blessings Christianity is calculated to impart.

"May our union be uninterrupted and permanent! May we ever walk in humble dependence on the Great Teacher of mankind! May his Spirit pervade our hearts, and direct our steps, and our every effort; and his abounding grace crown our feeble exertions with Divine and glorious success! I am, dear brethren, very affectionately, yours in the bonds of the gospel,

"Signed, WILLIAM ELLIS.

"To the Rev. Messrs. Bingham and Thurston, Missionaries in the Sandwich Islands."

Rihoriho had previously written an excellent letter to the American Missionary Society. By the ship which conveyed the account of Mr. Ellis's arrival, he addressed a letter to the directors of the London Missionary Society, of which the following is a literal translation.

"Oahu, March 31, 1823.

"Great affection to you dwelling together in Britain. These are my words to you, which I now make known to you.

"We have recently learned to read, and have become acquainted with it. We have respect unto God, and desire Jehovah for our God. We also regard Jesus Christ as a Saviour for us, that our hearts [or thoughts] may be like yours.

"Ours is a land of dark hearts. Had you not compassionated us, even now we should be quite dark. But no; you have compassionated

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us, and we are enlightened. We are praying unto God, and we are listening to the word of our salvation. We, also, keep the sacred day of Jehovah, the sabbath, which is one good thing that we have obtained; one good thing that we have lately known to be a temporal good. Mr. Ellis is come here to this place; we desired his coming, we rejoice. He is teaching us, that we may all be saved.

"Write you unto me, that I may know what you write, [or, your writing to me.] Pray ye, also, to God for us, that he would give salvation for us, that our bodies, [ways, actions, walk, conversation, etc.] may be made good, that our souls may be saved by Jesus Christ. Great affection for you all,

"Signed, TAMEHAMEHA,*
King of the Sandwich Islands.

"To the Company of Directors of the Missionary Society."

The king further manifested his friendship, by remitting to the captain of the vessel which brought Mr. Ellis all harbour dues, as he did also to the captain who brought the American missionaries soon afterwards. The state of the mission was, at this time, such as the king described. Instruction was generally sought and valued, and many of the young people and children made pleasing progress. The congregation on the sabbath frequently amounted to one thousand persons, and numbers attended the service on the evening of other days. Most of the chiefs

* King Rihoriho had assumed the name of Tamehameha the Second.

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employed all their influence to persuade the people to attend public instruction, and to this cause, undoubtedly, the attention of most was to be attributed; though there was reason to believe, that not a few were earnestly seeking to know and to serve the living God. The king's crier was sent round the settlement every Saturday night, to proclaim, in every place, that to-morrow was the sacred day; that they must not plant or build, make cloth, sell goods, shoot birds, or follow any of the public games, but go to the place of worship. In general, the departments of usefulness opening were such as fully to engage both the American missionaries and Mr. Ellis, and the newly arrived native teachers from the Society Islands.

Ever since the death of Tamehameha, and the accession of his son to the throne, an annual celebration of the event, with the most splendid and imposing pageantry and joyous festivity, had been observed by the king and chiefs. It had proved, as seasons of similar excitement frequently do, the occasion of much vice and misery; and the missionaries, with a view to prevent, to some extent, these evils, and direct the thoughts of the people in a more suitable direction, proposed to the king to observe the day, this year, by attending a religious service on the occasion, and thus publicly recognize the dominion and supremacy of Jehovah. The king and chiefs readily agreed to the proposition of the missionaries. The great day of the festival occurred, this year, on the 24th of April. At eleven o'clock, accordingly, in the forenoon

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of that day, the king, queens, and chiefs came to church in state; the place of worship was thronged, and vast multitudes collected on the outside, and at the doors and windows, during the time of worship. The service was conducted by Mr. Ellis; and, after the service, the rulers and people returned in great pomp, but in perfect order, to the village. In the afternoon, the king gave a splendid entertainment to his friends, which might have passed off without any unpleasant effects, had not the king fallen a victim to his love of the intoxicating cup. Some idea of the state of society, and the taste of the chiefs and people, may be gathered from the following account of the entertainment, given in journals of the missionaries.

"At one end of the table, which was one hundred feet long, was seated the king, and Mr. Jones, the American consul, at the other. A considerable number of chiefs, masters of vessels in port, residents, etc., participated in the dinner, which was dressed and served up much after the manner of civilized nations. The great Giver of all mercies was acknowledged on the occasion, by one of the missionaries, three of whom were present. Probably five thousand natives were spectators of the scene. The table was spread under a ranai, or temporary screen, from the rays of the sun, and formed of green rushes, spread over a frame-work of wood, upwards of one hundred feet long, and forty feet wide, open on all sides, and lined with canvas. The king's guards, armed with muskets, and dressed in uniform, who had attended him to

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and from the church, surrounded the ranai. A display was made, as usual on such occasions, of their fine feathers, tippets, and splendid war cloaks. In the midst of the dinner the young princess, Nahienaena, was brought in great pomp upon a four-wheeled carriage, curiously decorated, drawn by her friends, and attended with lofty mahiles of imposing appearance. When the carriage approached the head of the table, the king rose, and, in homage to the young princess, assisted to draw it. He then carried his sister into the ranai, and introduced her to the whole company as his sister, the daughter of Tamehameha. She seated herself by the side of Kauikeouli, and was much caressed by the king's guests. The wives of the king were richly dressed; Kamehamaru in black satin, decorated richly with gold lace, neatly adjusted by her own hands; she distinguished herself by superintending and ordering the table. But, in the midst of all the parade, the peals of roaring cannon, and the social conviviality of the scene, nothing could remove from the countenances of the more intelligent and sober part of the rulers, the marks of uneasiness on account of the king's excesses. The intemperance referred to was the more to be deplored, because promoted in the king by foreigners who surrounded him, and who, even at the risk of effecting his own death, and the ruin of the people, seemed determined to pander to the habits of indulgence, to which the king and some of the chiefs had now become addicted."

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CHAPTER VIII.

Appointment of a reinforcement of missionaries for the Sandwich Islands—Services connected with their embarkation—Beneficial effects of their labours during the voyage—Approach to the islands—Description of Hawaii—Appointment of a mission to Maui—Embarkation—Attention of the king to his mother—First sabbath at Lahaina—Retrospect of the first week—Reflections of the missionaries—A deputation from the missionaries explore the island of Hawaii—State of the people—Character of their idolatry—Amount of population—Eligible stations for missionary efforts—Illness of Keopuolani—Her baptism and death—Observances connected with her interment—Notice of her character and deportment.

It has been already stated, that, soon after their peaceable settlement at Oahu, the missionaries had written to America for additional labourers. This call was not unheeded by the Society. In the autumn of 1822, a reinforcement was appointed, and, on the 19th of November, the Rev. William Richards, Rev. Charles S. Stewart, and Rev. Artemas Bishop, missionaries; Dr. Abraham Blatchley, physician; Messrs. Joseph Goodrich and James Ely, licensed preachers and assistant missionaries; Mr. Levy Chamberlin, superintendent of secular concerns and assistant missionary; and three natives of the Sandwich Islands, William Krummo-oo-lah, Richard Kriouloo, and Cooperee, pious youths, though not all of them united to the church,

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embarked at New Haven, Connecticut, in the ship Thames, to join the mission at the Sandwich Islands. The whole number was eighteen.

The embarkation took place on Tuesday. On the sabbath evening preceding, a meeting was held for prayer. The Rev. Mr. Bardwell, formerly missionary to India, addressed the mission family; and the Rev. President Day addressed the people. Monday evening being the time appointed for delivering the instructions of the Prudential Committee to the missionaries, the church was crowded at an early hour; and the messengers of the churches, "ready to depart on the morrow," united, for the last time, with their patrons and numerous Christian friends, in the public worship of God. Mr. Richards preached an appropriate discourse from Isaiah lx. 9; "Surely the isles shall wait for me;" after which the corresponding secretary delivered the instructions of the Prudential Committee. It was a season of intense interest, one which must have deeply affected the hearts of all, and especially of the professed disciples of the Lord Jesus then present, who, after the addresses, to the number of six or seven hundred, sat down to commemorate unitedly around his table his dying love.

A collection was made for the mission, amounting to three hundred and thirty-four dollars. In addition to this, donations were presented from different individuals of the city and its vicinity, to the amount of one thousand dollars; the inhabitants of all classes uniting their

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contributions for the support and comfort of the mission family, during their long voyage, and after their arrival.

On Tuesday afternoon, a large concourse of people assembled on the wharf, to take leave of the devoted little band, who had, for several days, occupied nearly all their thoughts. After a circle had been formed around the missionaries, a hymn was sung, composed by William B. Tappan. No heart could be so insensible as not to thrill with emotion as the loud Alleluia ascended to the Most High.

Wake, isles of the South! your redemption is near,
No longer repose in the borders of gloom;
The strength of *his* chosen in love will appear,
And light shall arise on the verge of his tomb.
Alleluia to the Lamb, who hath purchased our pardon;
We will praise him again when we pass over Jordan.
We will praise him, etc.

The billows that girt ye, the wild waves that roar,
The zephyrs that play where the ocean storms cease,
Shall bear the rich freight to your desolate shore,
Shall waft the glad tidings of pardon and peace.
Alleluia, etc.

On the islands that sit in the regions of night,
The lands of despair, to oblivion a prey;
The morning will open with healing and light,
The young star of Bethlehem will ripen to-day.
Alleluia, etc.

The altar and idol in dust overthrown,
The incense forbade that was hallowed with blood;
The Priest of Melchisedec there shall atone,
And the shrines of Atooi be sacred to God.
Alleluia, etc.

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The heathen will hasten to welcome the time,
The Day-spring the prophet in vision once saw,
When the beams of Messiah will 'lumine each clime,
And the isles of the ocean will wait for his law.
Alleluia, etc.

And thou, Obookiah! now sainted above,
Wilt rejoice as the heralds their mission disclose,
And the prayer will be heard that the land thou didst love
May blossom as Sharon, and bud as the rose!
Alleluia, etc.

The hymn being concluded, the missionaries were next affectionately commended in prayer, by the Rev. Mr. Merwin, to the care and protection of Him who "rides upon the whirlwind and directs the storm." Notice was then brought from the ship, that but a few minutes remained before the time appointed for their embarkation. These moments were spent in singing,

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

When we asunder part,
It gives us inward pain;
But we shall still be joined in heart,
And hope to meet again.

The solemn stillness which had pervaded the assembly during the religious exercises, was followed by the general murmur occasioned by the painful necessity of mutual separation; and, in this stage of the proceedings, one could scarcely help being reminded of St. Paul's taking leave

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of his friends at Miletus, when "he kneeled down and prayed with them all, and they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship."

During the voyage, the missionaries mention, with gratitude, there appeared to be several instances in which their influence and instructions had been made the means of benefit to the minds and characters of their fellow passengers, and the seamen of the ship. Indeed, so strong was the bond of sympathy and affection created between them, that the first sight of land, instead of inspiring thoughts of exultation and joy, was regarded as the melancholy sequel of a separation, to which all appeared to look with sorrow.

Referring to the close of the voyage, Mr. Stewart thus writes:—"Thursday, April 24. It is even so; the island of Hawaii is before us. For two or three days we have had many indications of being in the vicinity of land; several times, yesterday, we imagined we could trace the outline of a mountainous coast, but afterwards found that we were deceived by the clouds of the horizon. During most of this morning, we were subject to the same illusions; though the fixedness of the clouds and mist, directly before us, seemed to indicate the attraction of high land; and, at three o'clock this afternoon, as the thickness began to rise from the face of the ocean, the broad base of Hawaii, covered with Egyptian darkness, came peering through the

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gloom. The reality was too certain to admit of a moment's question, and was accompanied by sensations never known before.

"In my own heart there was a mingling of pain; it was the signal for separation from those in whom I had become deeply interested, and many of whom were in a state, the issue of which seemed deeply connected with the destinies of eternity. Hence the first joyous excitement was quickly succeeded by feelings of solemnity and solicitude. Several of the crew, also, were seen to brush a tear from their eyes; and one turned to go below, with the expression, 'Land, indeed it is; and it is the last and saddest sight I wish to see!'

"The mist and vapour slowly rose higher and higher, disclosing just the cultivated land along the shore, twenty or thirty miles distant; and then woodland regions above, with here and there a projecting cascade. As the scene increased in interest and beauty, the language of our hearts was, 'Hail! and welcome!' and in the evening, having assembled along the side of the ship next the land, we almost insensibly joined in singing the appropriate hymn,

> "O'er the gloomy hills of darkness,
> Look, my soul, be still and gaze.

"We had scarcely finished the first line, before we were encircled by the officers and crew, with a seriousness that bespoke a participation in the sentiments on which we were dwelling. Some of their bosoms throbbed, I doubt not, with affections known only to the

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pious mind. The last rays of a glorious sun were gleaming from the west, and a full orbed moon rising upon us in the east; just at this time the haziness on the land suddenly gave way, without leaving a trace of the gloom, which an hour before, with the exception of a light drapery of clouds on the highest points of the mountains, had overshadowed the whole island. The change was too sudden and too remarkable not to be noticed, and we could not but hope and pray, that the greater spiritual gloom, which we knew filled the land, might as speedily flee away before the mild light of the gospel of salvation."

On the 27th of April, the Thames anchored off Honoruru, in Oahu. It was the sabbath morning when she arrived; and early in the forenoon the missionaries proceeded to the shore, where they were met and received with expressions of goodwill by the queen and the American consul, and, shortly afterwards, cordially and affectionately welcomed by the members of the mission family, as well as by all the chiefs and many of the people. On the following day the missionaries, their wives, and the native teachers, left the vessel, which for many months had been their comfortable home, and took up their residence on shore. They entered at once, with industry and spirit, upon the study of the language, gratified with the aspect of the mission, and cheered by evident signs that the fields were white unto the harvest. The circumstances of the mission were indeed most encouraging. Many hundreds of the natives had learned to

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read in their own language. The congregations were increasing in number, and evidences were fast multiplying of the Divine blessing on the labours of the brethren. The public worship of the Most High was also enlivened by the general singing of his praise; a number of hymns in the native language, to which the scholars and others were extremely partial, having been prepared chiefly by Mr. Ellis.

Within a month after the arrival of the missionaries in the Thames, Keopuolani, the king's mother, intimated her intention to proceed to the island of Maui, and wished one of the missionaries to accompany her, for the purpose of communicating instruction to herself and people. This communication was received by the mission as an express call in Divine Providence, to direct their attention to this island; and, after a season of special prayer, the Rev. Messrs. Stewart and Richards were appointed to the responsible and delightful undertaking. Taua, the Tahitian teacher, and his wife, had resided with this honoured woman, the mother of the king, ever since his arrival, and had given much valuable information on the great truths of religion, had held worship in her family morning and evening, and engaged in teaching many of her people to read. But the queen now desired that a mission, having the advantage of foreign teachers, might be established at Maui, under her protection and countenance.

On the 28th of May, Messrs. Stewart and Richards, and their wives, with Betsy Stockton, an assistant in the mission, Taua and his wife,

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embarked on board the Cleopatra's barge; at ten o'clock in the forenoon the mission proceeded to the vessel, where they were accommodated with a convenient and retired cabin. Karaimoku was on board, and received them kindly. Shortly after, Keopuolani, accompanied by the king, her son, came on board. It was peculiarly gratifying to witness the kind attentions of Tamehameha to his mother on this occasion. When she reached the water's edge, he sprang before her, jumped into the boat, spread the cloaks on the seat, directed her attendants to stand on one side, and having given the men in the boat a strict charge to keep it steady, he very carefully handed her in, and seated himself by her side. He was also exceedingly attentive in assisting her from the boat to the vessel. When they had all arrived on board, and the hawser was about to be let go, the king and chiefs, the missionaries and their wives, assembled on the quarter-deck. A hymn was sung, after which a short prayer, in the native language, was offered for the Divine protection and blessing to accompany and prosper the brethren and sisters, and their friends. The vessel shortly after got under weigh; and, ere long, the queen, chiefs, and missionaries, reached their destined haven in safety.

The affection of the king for his mother was also pleasingly manifested, on the occasion of his first visit to Maui after his mother's arrival. He landed in a small boat, accompanied by a single chief. After embracing his queen and the princess, he took one under each arm, and hastened up the

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beach. According to their custom, the chiefs had assembled, and were formally seated on their mats, in a large circle, before the tent of Keopuolani, waiting the approach of their monarch. He entered the circle opposite to his mother, and where Wahine Pio, the sister of Krimokoo, was seated. He dropped on one knee to salute her, on which she burst into tears, and, springing from her mat, led him to that of his mother. He knelt before her, gazed silently on her face for a moment, then pressed her to his bosom, and placing a hand on each cheek, kissed her twice in the most tender manner. The whole scene was really affecting; we scarce ever witnessed an exhibition of natural affection, where the feelings were apparently more lively and sincere. The king is a fine looking man, and very graceful in his manners; while gazing on him, the old lady's heart seemed to float in her eyes, and every feature "told a mother's joy."

Messrs. Stewart and Richards thus describe the service of the first sabbath spent among the people of their future charge:—"June 1. Early this morning a messenger came, to inform us that Keopuolani, the princess, and chiefs, were waiting for us to come and worship with them. We accordingly hastened to the beach, to erect an altar to the true God, where heretofore idols only have been served. Our temple was the work of the Almighty. Its only pillars were those that support the foundations of the earth, and its canopy the broad arch of heaven. But we doubt whether a purer flame of devotion would have glowed in our bosoms, had

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we knelt before the Lord on pavements of marble, or addressed his throne from the midst of carving and gold. About three hundred and fifty people had encircled the tent pitched for the temporary accommodation of the queen, in a grove of kou trees, near a brick building, the residence of the late king when he visited Maui. We have seldom witnessed a more attentive audience.

"A portion of Scripture was first read by Taua, from the Tahitian version; after which other appropriate services were performed. The chiefs desired to have the services repeated in the afternoon; and the queen requested us not only to worship God with her on the sabbath, but to attend prayers regularly, with herself and daughter, every morning and every evening."

Enough appears from the preceding extract to show the peculiarly favourable circumstances under which this branch of the mission was commenced.

On the 7th of June the brethren again thus write:—"The first week of our residence at Lahaina is completed, and few missionaries have been more highly favoured in forming a station, far from every abode of civilization and piety, than we have. The Lord hath dealt kindly with us, by disposing the hearts of the queen and chiefs to the most friendly and generous attentions.

"Our table has been constantly and bountifully spread by our benefactress, and preparations are already made for the speedy erection of our

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dwelling; timber is also collecting for a chapel and school house, all by the liberality of the queen.

"The natives still continue eagerly desirous of instruction, and morning, noon, and night, they may be found in groups from ten to thirty persons, spelling, and reading, and writing; and, whether in their houses, or in the grove, whether strolling on the beach, or, I might almost add, sporting in the surf, they make their books and slates inseparable companions. Many are capable of composing neat and intelligent letters to each other; and now, almost daily, from island to island, and from district to district, such correspondence is passing. Such is their present proficiency in the branches of education to which they have already attended, we need not fear to encourage a belief, that, in time, many may yet engage successfully in the more abstruse researches of philosophy and science; be made to partake in all the advantages of letters and of the arts.

"Nor is there more doubt that they may be converted to Christianity. They eagerly seek our religious instructions and prayers; and, morning and evening, with seriousness and solemnity, surround the altar of the great I AM. The approach of the sabbath is anxiously awaited: and so careful are they not to infringe its sanctity, or defeat its object, by unnecessary labours, that they prepare their food before its commencement, with more care than many in our own country, who are thought to observe it with superstitious particularity. We do not say

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this of the nation, for, alas! gross darkness covers the people, and thousands are every where perishing in the depths of ignorance and sin; but of those only, who have received the more constant and direct influence of the mission. If it can be said, however, of a few only, (and in its full extent it can be,) who will not admit that all are alike capable of receiving and obeying the precepts of the word of God?

"We thank God more warmly than ever, that of his good pleasure he excited within our bosoms, the desire to 'forsake houses, and brethren, and sisters, and father, and lands, for his sake, and for that of the gospel;' and that we have the prospect of living and dying beneath the dark mountains of Maui. If ignorance of the world and of our own hearts do not deceive us, we had rather hear the warm and constant *aroha—aroha nui—aroha nui roa—maitai, maitai,* 'love to you—great love to you—very great love to you—good, good,' of the crowds of these ignorant and degraded immortals, with the cheering prospect of conferring on them blessings, temporal and eternal, than receive the loudest applauses of a refined and civilized people."

The arrival of the reinforcement, that had visited the islands in the month of April, enabled the missionaries to extend their labours even beyond the island of Maui, and their attention was soon very earnestly directed to the large island of Hawaii. In order that the establishment of a mission there might be made most advantageously, four of the missionaries, Messrs.

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Thurston, Bishop, Goodrich, and Ellis, were selected to visit and explore the island; to investigate the moral and social condition of the people; unfold to them the objects of the mission; inquire whether they were willing to receive Christian teachers, and select the most eligible places for permanent missionary stations. The tour occupied between nine and ten weeks, during which the missionaries travelled, on foot, nearly three hundred miles, and preached the gospel in almost every hamlet or village in the island. A detailed account of the tour, as furnished by the author of this work, may be seen in the fourth volume of the "Polynesian Researches;" but the general results of the journey, during the whole course of which the kind attention of the chiefs and people were cheerfully and readily afforded, are summarily given in the following report of the deputation, presented on their return to their missionary brethren:—"In the prosecution of our design, to explore and enlighten the long benighted Hawaii, we commenced our tour at Kairua, on the western shore of Hawaii; we travelled to the south, the east, and the north; twice crossing the interior, in different parts. We have visited all the principal settlements, both on the coast and in the interior; spent a sabbath in each of the five large divisions of the islands; and have endeavoured to convince the inhabitants, that the objects of the mission are benevolent and disinterested; intended to lead them to the enjoyment of the lights of science, and the blessings of Christianity.

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"We have not forgotten the command of our Saviour, 'As ye go, preach;' and it has been our comfort, in obedience to that command, to hold the cup of his salvation to the parched lips of those who had never tasted the heavenly draught, and whom we found most emphatically without hope and without God in the world. Strengthened by the Divine promise, 'Lo, I am with you alway,' we have, on our tour, preached in more than sixty different places, to collections of people, of from fifty to one thousand in number, and in most cases have been heard with attention.

"We have also carefully numbered the habitations of the natives, and have estimated the inhabitants of Hawaii to be eighty-five thousand in number; much greater than the population of all the other islands of the group; but far less than the estimate of its celebrated discoverer, and of respectable subsequent voyagers. To contemplate the waste of population here indicated, whether we attribute it to the ravages of war, whose restless spear is scarcely restrained by the approach of the cross; to the desolating pestilence which has more than once swept through these isles; to the cruel superstition, but recently abolished; to that most unnatural of all crimes that gain admittance to the habitations of cruelty, infanticide; or to the prevalence of vice, rendered doubly destructive by foreign causes; cannot but be deeply affecting to the feelings of philanthropy.

"Though we found the people generally ignorant of Jehovah, and indifferent to his worship,

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and many of them retaining their household gods, and cherishing a sort of veneration for the bones of their chiefs and relatives; yet not a few, when they heard of the love of God in the gift of his Son, desired to be more fully instructed, and intreated that the word might be spoken to them.

"We are happy to state that, on different parts of the island, there are eight eligible stations, Kairua, Kearakekua, Honaunau, Honuapo, Kaimu, Waiakea, Waipio, and Towaihai. These we earnestly recommend for early and permanent occupation, as affording to the missionary encouraging prospects, not of freedom from privation, but of extensive usefulness. The following may be specially noticed. Kairua, on the west, doubtless claims our earliest attention; it contains itself about three thousand inhabitants, and in the villages immediately around, within a circuit of twenty miles, there are not fewer than twenty thousand. Not less than sixty of the three thousand, including the governor, have been taught to read and write their own language, and have been made acquainted with the first principles of Christianity.

"Near Kearakekua, memorable for the lamented fall of Captain Cook, we were surprized and delighted to find a friendly chief, Kamakau, who espouses with lively interest the cause of the gospel, and earnestly desires to be taught himself, and to teach his people the word of God. The expected residence here of Naihe and Kapiolani, also friendly and influential chiefs, renders it still

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more desirable that missionaries should reside here.

"Honaunau, the frequent residence of former kings, where a depository of their bones, and many images of their gods, still remain, has a dense population waiting for Christian instruction.

"Including these three places, the coast for twenty miles embraces more than forty villages, containing a population of perhaps twenty thousand souls, to whom missionaries stationed at these posts might convey instruction.

"Scarcely inferior also in importance, as a site for a missionary station, even to Kairua, is Waiakea on the east, well watered, fertile and beautiful, and having a commodious harbour, with an extensive population.

"The whole field is open to spiritual cultivation, and 'he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' Such is the general view which we feel it right to lay before you. Believing that you will rejoice with us in the cheering prospect of the early and ultimate success of missionary operations there, and encouraged, as we are, with the assured hope of the complete and glorious triumph of the gospel in every island, permit us affectionately to invite you to unite with us, 'even as also ye do,' in humble and earnest prayer for this interesting portion of our race; that seed already sown among them, may be as 'the handful of corn upon the tops of the mountains, the fruit

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whereof shall shake like Lebanon;' that the promise to the Redeemer of the nations may be remembered for their good; and that Divine mercies may descend from heaven upon them in rich and joyful profusion, 'as the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore.'"

About a week after the return of the missionaries from Hawaii, tidings were received of the alarming illness of the king's mother. Most of the chiefs had proceeded to the place, and as her profession of the gospel had excited lively interest on her behalf, it was thought desirable that some of the missionaries acquainted with the language should proceed to that station. Mr. and Mrs. Ellis, accompanied by Mr. Ruggles, accordingly embarked for this purpose on the 13th of September, 1823, and reached Maui on the 16th. In the forenoon of that day, the missionaries visited her, and found the king, queen, and most of the ruling chiefs of the island, present, and in deep distress, under the apprehension that she had not long to live. The sorrowful assembly requested that prayer might be offered to the true God; and the king and chiefs united in the expression of their wishes that she might be baptized before she died; informing them, that they only made known to them, what she had herself several times desired within a few days past. They said, she told them she had given herself to Jesus Christ, and wished to do it publicly, by having water sprinkled upon her, in the name of the Father, Son, and Holy Spirit. They were

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told that it was proper all who believed in Christ, and hoped to be saved by him, should be baptized in his name. Keopuolani was then asleep. The missionaries proposed to wait till she awoke, and then converse with her on the subject, which conversation, if satisfactory, it would afford them pleasure, they said, to comply with her wishes. They then engaged in prayer with the disconsolate company around her couch, in which they particularly commended her to Jehovah's care and love, either to restore her to health, or take her to himself. Having also endeavoured to administer consolation to her children and relatives, they left the house, and afterwards conversed some time as to the propriety of complying with their request, and were unanimous in their opinion, that if they could receive from herself her confession of faith in Christ, it would be well to administer baptism.

The annexed account of what followed is given by Mr. Ellis:—"About half-past two we went again to the queen's house, and, after conversing with the king, engaged in prayer by her bed-side. She had altered considerably since morning, and her end seemed approaching. As we sat watching, with almost breathless anxiety, expecting every gasp would be her last, Hoapiri, her husband, put his face down to hers, and supposing her breath gone, commenced a most loud and bitter lamentation. All the chiefs, and some others in the house, joined simultaneously, and collecting round the sick woman's bed, commenced the most hideous and deafening wailing ever heard. Many of the people made

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their escape from the house, and ran to hide themselves, as they expected those riotous acts of plunder, violence, and unbridled wickedness would take place, which they had been accustomed to in their idolatrous state. Kekauruohe* took me by the hand, and led me round to the place where Karaimoku sat by the head of Keopuolani: he requested me to sit down by him, assuring me she was not dead. In a little time Keopuolani revived, and the wailing ceased. She cast her languid eyes on those around, and seemed to recognize me. I spoke to her of her hopes in Jesus Christ, and expectations of heaven. She appeared sensible, and aware of what I said, but too feeble to make any reply. The king, Kaahumanu, Kamehamaru, and some others, now resumed their entreaties that she might be baptized, saying they only repeated to us her wish, which she had frequently expressed to them. I went out, and again conversed with the brethren on the subject. They had, for some time, had the most pleasing hopes of her saving acquaintance with the way of salvation through Jesus Christ, thought her a proper subject for baptism, and though we could not then receive her testimony of faith, yet from her knowledge, consistent walk, holy conversation, frequent prayer, and apparent love to the Saviour, and for the satisfaction of her friends, we deemed it best to administer that ordinance to her. We returned, and found her awake, and somewhat revived; when silence was obtained, I gave a

* Mother of Kamehamaru, queen of Tamehameha.

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short address on the nature, design, and subjects of baptism, to which all listened with attention. I asked the king her proper name; he answered, 'Keopuolani.' I then proceeded, saying, *Keopuolani, e bapatizo, aku wau ia oe i roko o ka inoa o ka Makua, a o ke Keiki, a o ke Uhane Hemolele*—'Keopuolani, I baptize thee in (or into) the name of the Father, and of the Son, and of the Holy Spirit;' after which, I concluded the service with prayer. The king, Karaimoku, Kaahumanu, and Kalakua, seemed pleased that her wishes had been gratified before it was too late. I then spoke to the king on the impropriety of the customs formerly practised on the death of a principal chief, and mentioned the irregularities we had observed when it was thought she was dead. He said, that at Keopuolani's particular request, he had given orders that there should be nothing of the kind; and lest there should be any that had not heard them, he would send out again. He did so. Several of the other chiefs expressed their wish that nothing indecent or injurious might take place; and we left them, feeling satisfied that it would be as they had said.

"About six o'clock the same evening we were informed that Keopuolani had expired. We went to the house, and found it was indeed so. Every one seemed overwhelmed with grief, and their lamentations were loud and unrestrained; yet the greatest order and decency were observed, both by those in the house, as well as by the numerous crowds on the outside. At half past seven we were sent for by the king. On arriving

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at the house where the corpse lay, we found it partially illuminated by two dim lamps, and the children and other relatives weeping around the bed of the deceased. They said they were overwhelmed with distress, and wished us to pray with them. As soon as they had ceased their grief, we sung three verses of the fourteenth hymn in the Hawaiian collection, and engaged in prayer. Hoapiri and the king both expressed their hope that she was happy; saying, 'She loved Jesus Christ very much.' We left the house of mourning about ten, and returned to our dwelling, amidst the deep and unceasing lamentations of the people, which continued through the night. We perceived the same decency and propriety among them as we had observed in the earlier part of the evening, and cannot but rejoice in the public abolition of the disgraceful customs practised formerly on similar occasions, as an additional triumph of Christianity, and an invaluable blessing to this people.

"Soon after daylight, on the 17th, we went down to morning worship with the chiefs, which they proposed to hold in a large house, opposite to that in which the deceased lay. The passing of the chiefs from one house to the other, through the multitudes assembled there, appeared to impart intensity to their grief; many of the natives fell down, grasped their legs and feet, and bathed them with their tears, in token of their keen and sincere sympathy with them in their common loss. They were all very attentive during worship; Karaimoku, in particular, seemed deeply afflicted with the bereaving dispensation. After

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it was finished, Boki and Kaiakoiri requested we would give directions respecting the funeral, which they wished should be, in every respect, a Christian burial. They said, they hoped Keopuolani had become a true follower of Jesus before she died, and they wished her to be interred as his people were. It was truly affecting to see the different companies that kept continually arriving from various parts of the island, to weep on account of the death of their benefactress. Sometimes they consisted of several hundreds, sometimes not more than fifty. Men, women, and children had a most abject appearance; they were not clothed literally in sackcloth, but in the most humiliating garments they could find—an old fishing net, a ragged piece of mat, or dirty piece of coarse *tapa*, being their only covering. Three or four of the most aged generally preceded the rest, and on arriving opposite the house, the crowd opened, and they advanced till they came opposite the door, when two or three together occasionally recited songs in honour of the deceased, accompanying them with the most expressive gestures. After which they joined in the general lamentations of the surrounding throng, till a fresh party arrived.

"About six P.M., Kuakini, governor of Hawaii, arrived from that island. When he approached the house where the chiefs were assembled, Hoapiri, Kamehamaru, Kauikeouli, Nahienaena, with several others, went out to meet him. A clear space was formed in front of the house, in which they first came in sight of each other. Here they gave vent to their grief in

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loud lamentations and wailings, and after exchanging a few words of sympathy with each other on their common loss, went silently together into the house where the deceased lay. At family worship, in the evening, their grief seemed much more moderate than in the morning.

"At two o'clock in the afternoon of the 18th, we repaired to the house of the deceased. The members of the mission family, the foreigners at Lahaina, together with the king and chiefs, sat in a circle before the door, under the shade of some large *tou* trees. The coffin was brought out, and placed on a bier in the midst. We then sang the seventeenth hymn in the Hawaiian collection. I engaged in prayer, and afterwards preached from Rev. xiv. 13, 'And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord,' etc. There were about four thousand present, yet the most perfect silence pervaded the whole. We then sang the nineteenth hymn, after which the procession formed, and, led by the American consul, proceeded to the place of interment in the following order:—First, the foreign visitors and residents; next the mission family; then the coffin, borne by six of her attendants, the pall supported by five queens and the wife of Boki, governor of Oahu. Immediately after the coffin followed the young prince and princess; then the king and Hoapiri, husband of the deceased; after them, Karaimoku and Boki; the other chiefs followed, two and two; a number of female mourners, particular attendants on Keopuolani, with red *paus* (cloth worn round the loins) and

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black upper garments, closed the procession. There were also four chiefs dressed in red feather cloaks and helmets, which agreeably diversified the scene. Minute guns were fired from the vessels in the roads, and a large bell tolled till the procession reached a new stone house, belonging to the young princess Nahienaena, in which the corpse was to be deposited. On reaching it, the procession halted before the door, a short prayer was offered up, when the coffin was taken in, and placed on two bedsteads, encircled by many sets of thick curtains. Karaimoku had ordered a pane of glass to be put into the coffin lid, immediately over the face, that they might go and frequently gaze upon it. Most of the chiefs went in to look at the deceased, after which they returned sorrowing to their habitations."

The rank which Keopuolani held, being the highest female in the nation; the respect, bordering upon veneration, in which she was held by the people; the fact of her being the first of her race baptized by the missionaries, and the steady consistency of her deportment as a Christian, rendered her death an important event to the mission and the nation; and the influence of her advice and example was powerful and salutary. Among the many pleasing evidences of her piety, particularly her concern for the spiritual welfare of her children, the following may be noticed as affording peculiar encouragement to the friends of missions.

When she was taken seriously ill, in an interview with a chief, she said, "Great is my love to the word of God, by which I hope my

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mind is enlightened. The word of God is a true word, a good word. Jehovah is a good God. I love him, and I love Jesus Christ. I have no desire for the former gods of Hawaii. They are all false. But I love Jesus Christ. I have given myself to him to be his. When I die, let none of the evil customs of this country be practised at my death.* Let not my body be disturbed. Let not my bones be separated, and the flesh

* At the death of chiefs, their bodies were always cut to pieces, their flesh burnt, and the bones preserved. These were committed to the care of some chief, and during his life were venerated, or, indeed, worshipped. When the chief died who had the charge of the bones, they were secretly conveyed to some unknown place, and nothing more was heard of them. In some rare cases, however, they were preserved for two generations. The prevalence of this practice accounts for Keopuolani's charge respecting her remains. The common people are buried secretly in the night. This practice prevails universally through the islands, except among the few who regard the instructions of the mission. The "evil customs," of which Keopuolani spoke, were of the most criminal kind. It had, from time immemorial, been the practice, at the death of high chiefs, for all the people to indulge with impunity, and without restraint, in every kind of wickedness. They threw off the little clothing which they usually wore; a man might steal from any place with impunity; neighbours, who were at enmity, might take any revenge they could get; it was no crime for a man to burn his neighbour's house, put out his eyes, take his life, or that of any one of his family. Knocking out each other's teeth was a common and almost universal practice during the days of mourning. But if, by any means, a man was so fortunate as not to lose any of his teeth by the violence of another, he would, with a sharp-pointed stone, dig them out himself: for it was a disgrace to any man not to lose some teeth at the death of a high chief! In consequence of these customs, there are few men to be found who have not lost some of their fore teeth.

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taken off, as in the days of dark hearts, but let my body be put into a coffin. Let the teachers attend. Let me be buried in the ground after the manner of Christ's people."

A few days before her death, she called her husband, and said to him, "See that you take good care of Nahienaena," (her daughter.) "See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ. Take care of my people when I am dead. Be a friend to them, and watch over their interests with compassionate regard. After I am dead, do not cast away the word of God, or the sabbath day. Neglect not prayer, neither cease to love Jehovah, that he may love you, and that we two may meet in heaven. I think a great deal of my sins, and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right-hand."

The day before her death, she conversed with Karaimoku respecting her children. She said, "I wish much that my two children, Kauikeouli and Nahienaena,* should know God, should serve him, and be instructed in Christianity. I wish you to take care of these my two children. See that they walk in the right way. Let them not associate with bad companions." She then added, "And do you not neglect praying to

* These children are modest and interesting. Kauikeouli is nine, and Nahienaena is eight years of age. They have both of them committed to memory an Hawaiian spelling book, which has been printed; have made some advances in English; and, considering their advantages, are respectable scholars.

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God. Cease not to regard the sabbath. Commit no sin, and love Jesus Christ, that we two may meet in heaven." In the same interview she expressed her earnest desire to be baptized.

Soon after this interview she called for the king, her son, and her two other children, and all the chiefs, whom she addressed thus:—

"I am now about to die. I shall leave my children, my people, and these lands, and I wish now to give you my last charge." She then turned to the king, and said, "I wish you, after my death, to be a friend to all the friends of your father, and to all my friends. Take care of these lands which you have received from your father; exercise a tender care over the people. Protect the missionaries, and be kind to them. Walk in the straight path; keep the sabbath; serve God; love him, and love Jesus Christ. Attend also to the word of God, that you may be happy, and that we two may meet in heaven."

She then turned to the chiefs, and said, "Watch over the king, my son, and over my two younger children. See that they are brought up in the right way. Protect the missionaries, and cease not to keep the commandments of God."

In the morning of the day on which she died, her two teachers, Taua and Auna, pressed through the crowd of chiefs who opposed their entrance, to her bedside. Auna said, "How do you feel, now you are about to leave the world?" She answered, "I remember what my teachers told me. I pray much to Jesus Christ to be with me, and take me to himself. I am

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now about to leave my children, my people, and my teachers. But it is not dark now; it would have been had I died before these good times. You must pray for me; and all the missionaries must pray for me. I love you; I love them, and I think I love Jesus Christ, and I trust he will receive me."

CHAPTER IX.

Recommencement of the mission at Kairua—Population of the station and neighbourhood—Favourable appearances among the natives—Proposal of Rihoriho to visit England and America—Council of the chiefs—Embarkation of the king and queen—Their attendants—Objects of the voyage—Their arrival in England—Attentions paid them by the government and nobility—Visits to places of public resort—Illness of the king and queen—Death of the queen—Death of the king—Interview of the survivors with his majesty George IV.—Character of Rihoriho—Character and disposition of the queen—Affecting circumstances attending her departure for her native islands—Appointment of the Blonde frigate to convey their bodies to the islands—First intelligence of their death received by the natives—Commendable conduct of the regent on the occasion—Political state of the islands—Arrival of the Blonde—Landing of the survivors—Interview of Lord Byron and suite with the king and regent—Landing of the bodies—Funeral ceremonies at Oahu—National council—Departure of the Blonde.

SHORTLY after the return of the missionaries, from the services at Maui, connected with the

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illness and death of Keopuolani, the report presented by the brethren who had visited Hawaii came more fully under consideration, and it was deemed expedient to renew endeavours for the instruction of the inhabitants of Hawaii. Messrs. Thurston, Bishop, and Ely, were appointed to this important service; but, as circumstances prevented two of the brethren from proceeding thither, Mr. and Mrs. Thurston and family, accompanied by the pious and faithful teacher, Thomas Hopu, embarked on board the Nio, a native brig, for Kairua. They were, on this occasion, kindly favoured with a passage by Naihe, and his estimable wife Kapiolane, who were themselves proceeding in the same vessel.

Mr. and Mrs. Thurston spent a week very pleasantly with the missionaries at Maui, after which they pursued their voyage, and, on the 25th of November, reached Kairua, the residence of the governor, and the station formerly occupied by Mr. Thurston. Here, under the Divine favour, the mission was now resumed with the most encouraging prospects of comfort and usefulness. The governor generously furnished the missionary with a comfortable dwelling house, and erected a commodious and substantial chapel, sixty feet by thirty, which was opened for public worship on the 10th of the following month, December. Divine service was afterwards regularly held every sabbath, and the congregation amounted to between six hundred and a thousand hearers.

Ere long, under the Holy Spirit's influence, the word dispensed, there is reason to believe,

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became to many a savour of life unto life. Naihe and Kapiolane, two intelligent chiefs, with a number of their people, frequently came from Kaavaroa, a distance of fourteen miles, for the sake of being present at the religious services on the sabbath; and Kamakau, a chief of the same station, soon appeared to have received decisive spiritual benefit. The people generally abstained from labour on the sabbath, and, in the houses of many of the chiefs and people, family worship was regularly observed morning and evening: a school was also shortly opened, at which about fifty scholars usually attended.

About the time of Mr. Thurston's arrival at Kairua, the king visited Kuakini, the governor of the island, and informed him of his intention to proceed, shortly, on a visit to England and the United States of America. A council of chiefs had been summoned to assemble at Maui, to deliberate on this proposal; and, after remaining nearly a week at Hawaii, the king proceeded thither, for the purpose of meeting the chiefs. It was their wish, that in case of the king's concluding to take the voyage to England, that one of the missionaries should accompany the royal party; and accordingly, in compliance with this wish, Messrs. Bingham and Ellis proceeded to Maui in the early part of November. When the council was assembled, it was soon perceived that the king's mind was determinately set on the voyage, and the consent of the chiefs was therefore speedily given. It was resolved that his majesty should embark on board the Eagle,

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Captain Starbuck. His objects in visiting England, were to see the country, to acquire a better knowledge of the nature of commercial transactions, to obtain some acquaintance with the laws, usages, and institutions of England, and to make arrangements with the British government for the protection and prosperity of the Sandwich Islands.

It was the desire of the king, that Mr. Ellis should accompany him, as his interpreter, to England; and, in case he should afterwards determine upon visiting the United States, he proposed that Mr. Bingham should accompany him in the same capacity there. But this arrangement was, unhappily, frustrated by the captain, and the consequence was, that the king and queen left their native islands without an interpreter fully acquainted with the English language. Their departure took place on the 27th of November, 1823.

In their visit to England, the king and queen were accompanied by a suite, which, though much less numerous than that which invariably attended their movements in their native islands, included several individuals of influence and rank. Among the principal of these was Boki, the governor of the island of Oahu, and Lilihah, his wife; Kauruheimarama, a distant relation of the king; Kakuanaoa and Kapika, two of his favourite companions; the latter of whom was a man of an amiable disposition, and, considering the circumstances under which he had been brought up, possessed great intelligence. He had made a voyage to Canton, for the purpose

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of acquiring mercantile information; and, from the fact of his commanding the finest vessel belonging to the king, a brig of about ninety tons burden, he was sometimes called the admiral. On his return to the islands, he died at Valparaiso; but both with him, and with the others who survived the death of the king, particularly Boki, the officers of the London Missionary Society had several interviews, and, during their stay in this country, received the strongest assurance of their continued patronage and support of the Christian Mission established at the Sandwich Islands. Many benevolent individuals had also an opportunity of testifying to them the deep interest they felt in the civil, moral, and religious improvement of their countrymen.

The king and queen of the Sandwich Islands, with their suite, landed at Portsmouth on the 21st and 22nd of May; and, a day or two afterwards, arrived at Osborne's Hotel in the Adelphi, London, where they received great attention and kindness. His Britannic Majesty's government, having received information of their arrival from Messrs. Boulcotts, the owners of the Eagle, immediately deputed a gentleman* to perform the office of guardian to them, which he discharged with much kindness.

The first object was to provide dresses suitable to the climate, and also to the condition of the wearers, and it was impossible for any persons to be more tractable, or adapt themselves with more

* The Hon. Frederick Byng.

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good temper to the usages of the country, than the whole party. The decorum of their behaviour, during their residence at the hotel, is spoken of in high terms of commendation; and it is alleged, that not a single instance occurred of their overstepping the bounds of decency and civility, in their intercourse with the different persons appointed to wait on them.

Their manners, indeed, are represented to have been decorous, and indicative of self-possession, on all occasions. When they were invited to a large assembly at the late Mr. Secretary Canning's, a considerable number of respectable looking persons crowded around to look at the strange king and queen, and nobles, whose behaviour, however, betrayed none of the signs of awkwardness and embarrassment, which apparently had been anticipated. The chiefs were much delighted with the politeness of the Duke and Duchess of Gloucester, who were of the party.

Tamehameha and his companions were very desirous to see all the public spectacles of London, and the first place they went to was Westminster Abbey, with which they were much pleased. The music seemed to affect them a good deal, and they were impressed with great veneration for the place where they knew the remains of so many great men were deposited. On reaching the steps of Henry the Seventh's Chapel, and hearing that the ancient kings of England were buried there, they said it was too sacred, and no argument could prevail upon the king to enter it. From the abbey they went

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to the park, and could not sufficiently express their admiration at the number of people and equipages. It is represented as having been a sight of no common magnificence.

In the course of the week they went to several other public places, and a pretty general curiosity was now excited concerning them. Most of the English nobility then in London had been to visit them; and many of the ladies had made useful and valuable presents to the queen, particularly the Duchess of Northumberland, Mrs. Canning, and Lady Liverpool.

They had likewise, during the first and second weeks, visited some of the ministers, and other persons of distinction; and had been to Fulham, whence they returned by water, and were delighted with the scenery; indeed, they were remarkably alive to external beauty. One of the sights that charmed them was the children at Chelsea Hospital; it was particularly calculated to interest Tamehameha, who had been now for some time intent on educating his subjects.

The 10th of June had been fixed for a visit to Mr. Whitbread's brewery, but Manuia, the king's purveyor, became extremely ill, and the king would not permit any one of the party to go out while their brother chief was so distressed. He had been left in the Eagle to accompany the baggage, etc., to London; and having landed both at Deptford and Wapping, is supposed to have caught his illness, which proved to be the measles, while on shore at one of those places.

Manuia seemed to recover a little the next

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day, and then the king, the admiral, and treasurer, went out to one or two places; but the rest became heavy and uncomfortable. On the 12th, Dr. Ley ascertained Manuia's complaint to be the measles; and, on the 13th, Tamehameha, who had hitherto been perfectly well, was taken ill in the room of the exhibition of the Royal Academy, at Somerset House, where his royal highness the Duke of York had gone to meet the party; between that day and the 20th, the whole of the Sandwich Island chiefs and their attendants were taken ill. On the 21st, Dr. Holland was called in; and, by the 24th, Tamehameha, his queen, and Kapihe, were so much worse, that it was thought advisable to consult Sir Henry Halford; and, a few days afterwards, Mr. M'Gregor, whose residence in hot climates, and consequent knowledge of the disorders prevalent there, it was hoped would be of service.

Boki and Kakuanaoa, with all the inferior persons, recovered rapidly, and, according to the advice they received, began to go out again; but no argument could prevail on Lilihah, Boki's wife, to leave her sick friend, even for an hour. The queen's illness began to take an unfavourable appearance; her lungs appeared to be seriously affected, and, in addition to the medical men already in attendance, Mr. Alexander was called in. Tamehameha's disorder, though violent, had no very alarming symptoms at the time; and as Kapika, whose sufferings had, next to his, been the greatest, had begun to show evident signs of recovery, hopes were

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entertained that he, also, would speedily recover. This was on the 4th of July. On the 8th, no hope remaining of the queen's recovery, her husband was apprized of her danger. He caused himself to be immediately placed in his arm chair, and wheeled to her apartment, when, being lifted upon her bed, and placed by her side, he embraced her affectionately, and they both wept bitterly. He then dismissed the attendants, and they remained for some time alone together. At five o'clock, he desired to be conveyed to his own bed, where he lay without speaking, and the queen died about an hour after he left her, that is, about six o'clock in the evening of the 8th of July, 1824.

Lilihah, whose dutiful and affectionate behaviour to her friend and mistress had been most exemplary, took charge of her body, and disposed it after the manner of her country, unclothing it to the waist, leaving also the ancles and feet bare, and carefully dressing the hair, and adorning it with chaplets of flowers. The king now desired the body might be brought into his apartment, and laid on a small bed near him; that being done, he sat up looking at it, but neither speaking nor weeping. The medical attendants observed, that the state of Tamehameha was such as to render it highly improper to keep the queen's body near him, and it was therefore proposed to him to allow it to be taken away; but he sat silent, and answered no one, only by gestures, showing that he forbade its removal. At length, after much persuasion, and then leaving him to himself for a time, he suddenly made

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signs that it might be taken away; which was accordingly done, and the queen was again placed on her own bed.*

From this day, the king's disorder rapidly increased; the loss of the queen seemed to decide its issue; his spirits sank, his cough increased, and he himself declared he should not long survive. To divert his thoughts, and to lighten the disease, if possible, Mr. Byng caused the whole family to be removed from the apartments they had hitherto occupied, into those belonging to the hotel on the other side of the street, overlooking the river. On this occasion, the implicit deference paid by the Sandwich Islanders to their king was strikingly displayed. Kapika, the admiral, the only one of the followers who had suffered from the disorder in a degree at all equal to the king and queen, had by some means incurred the displeasure of Tamehameha,

* Bulletin.—"The queen of the Sandwich Islands departed this life about half-past six this evening, without much apparent suffering, and in possession of her senses to a late moment. The king, in the midst of his deep sorrow, manifested a firmness of mind which has penetrated every body about him with a feeling of respect. Though very anxious to express his grief in the manner of his country, and to show the marks of deference which are usually paid to the dead there, he submits, with good sense and patience, to every suggestion which our habits dictate. We have every reason to believe that his anxiety and depression of mind have aggravated all the symptoms of his disease, which, but for this cause, might, ere now, have terminated prosperously; but we hope, in a day or two, that he will be better.

"Signed, HENRY HALFORD.
HENRY HOLLAND.
HUGH LEY."

"*Thursday Evening, July* 8, 1824."

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who had forbidden him to appear in his presence. This prohibition he strictly obeyed; and even on the removal of the family, though often entreated, he never would consent to venture into the presence, as he had not been called. However, not long after the change of the apartments, the disorder of the king assumed so decided an aspect, that his near approaching death could neither be concealed from himself nor his attendants, and Kapika resumed his station among them. Yet still he dared not venture to present himself too closely or too frequently to his master. On the day of the king's decease he was supported by pillows, and said little, but repeated the words, "I am dying, I am dying;" within the curtains of the bed one of the chiefs sat continually, with his face towards the king, and his eyes fixed on him, in comformity, as they said, with their native customs. Poor Kapika was invited to take the place, thereby to prove his innocence of the supposed offence which had incurred his master's displeasure; but his respect for the king's orders prevailed over all other considerations, and he refrained from exercising the honourable privilege of watching the death-bed of his king and friend.

The day of the 13th of July was a very painful one, and the dying agony of the sufferer was long: it was not until four o'clock in the morning, of the 14th, Tamehameha II. breathed his last.*

* Bulletin.—"The king of the Sandwich Islands departed this life at four o'clock this morning. The alarming symptoms of his disorder rapidly increased within the last few

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During the whole of the painful scenes attending the deaths of these young sovereigns, the conduct of their followers was exemplary, especially that of Lilihah, who displayed all the tenderness and gentleness of her sex, and kind-heartedness of her nation, as well as devotedness to her chiefs.

The day preceding that of Tamehameha's death, anxiety for the fate of his followers induced him to draw up a memorandum, or will, which he caused Boki, Kekuanaoa, and M. Rives to witness, and to which he affixed a sign, saying, that he was following his beloved wife to the grave, bequeathing whatever property he left in England to Boki, for the benefit of his suite generally, and intimating his desire that his own body, and that of his queen Kamehamaru, should be conveyed to their native islands. Tamehameha himself was the most accomplished writer of the party, but his exceeding weakness reduced him to the necessity of simply making a mark to what may be considered as his will—the first *written* will that was ever left by a Sandwich Islander.

Until such time as the wish of Tamehameha, that his remains and those of his queen might be conveyed to his native country, could be complied with, it was resolved that their bodies

days, and he, at length, sunk under it without much apparent suffering.

"Signed, MATTHEW JOHN TIERNEY.
HENRY HOLLAND.
HUGH LEY."

"*Adelphi, July* 14, 1824."

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should be deposited in a vault under the church of St. Martin's in the Fields: they were properly cased, and the external coffins were covered with crimson velvet with gilt ornaments.

The death of the king and queen, so soon after their arrival in England, was, in many respects, an event deeply to be deplored. The officers of the London Missionary Society were unable to gain access to them until they should have been introduced to his majesty; and the king died on the very day on which that introduction was to have taken place. The same circumstance also prevented many Christian friends, who felt interested in their welfare, from that intercourse with them, which, under the blessing of God, might have been expected to have strengthened the religious impressions they had received from the instructions of the missionaries.

The deaths of Tamehameha and his queen were the more regretted by King George IV., as there had been no opportunity of granting them the personal interview which was the chief object of their visit to Britain, and which his majesty desired as a proof of courtesy to stranger sovereigns, who, entered so lately within the pale of civilization, had come so far to throw themselves at his feet, and to acknowledge his superiority. His majesty appointed the 11th of September as the day on which to see the surviving chiefs, at Windsor, whither they were conducted by Mr. Byng.

During the interview, his majesty recommended Boki, on his return to the Sandwich

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Islands, both to pay attention to instruction himself, and to endeavour to enlighten and reform the people. The chief, who had kept a journal during his residence in England, made very full notes of what passed at this audience.

The time the chiefs passed in England, after the king's death, was chiefly spent in seeing different manufactories, and short excursions in London and its neighbourhood. The three superior chiefs had several interviews with Mr. Canning, which pleased them greatly; and, indeed, his and Mrs. Canning's kindness to them in every thing was very great.

All their expenses were paid by the English government. His majesty directed that suitable and useful presents should be made to all the islanders, and others sent to the young king, and the other chiefs, beside agricultural implements, plants of useful fruits, seeds of vegetables, and other things that might be of advantage to the country. The money lodged at the Bank was delivered, untouched, to Boki, who, with his companions, purchased with it such things as they thought agreeable or useful to themselves or their countrymen.

On the 22nd of September they finally left London, and went to wait at Portsmouth for the arrival of the Blonde from Woolwich, where she had taken on board all the baggage, together with the bodies of the king and queen. They had previously received a visit from Lord Byron, who commanded the Blonde, and for whom they afterwards conceived a strong attachment.

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While they were at Portsmouth, the late Rev. Dr. Bogue, accompanied by several Christian friends, visited Boki and his companions, and offered up his prayers that God would preserve and bless their return to their native islands.*

Rihoriho was born in the year 1795 or 1796. His character in early life was not such as to warrant great expectations. His natural disposition was frank and humane, and, except when under the influence of ardent spirits, he was at once good natured, dignified, and free. His general knowledge of the world was much greater than could have been expected from one in his situation, which might be accounted for by his thirst for knowledge, accompanied by a retentive memory. His diligence in pursuing his studies, under the instruction of the missionaries, was such, that he has often been seen seated at his desk from nine in the morning till nearly sunset, during which time his pen or his book have not

* Boki, together with his elder brother Kariamoku, (lately deceased,) had invariably manifested his friendship towards the missionaries, by countenancing every effort to enlighten the people; and before he left the islands to accompany his sovereign, there was reason to hope that he had received favourable impressions of the religion in which he had been instructed by the missionaries. Since his return he has taken a most decided stand in favour of Christianity, and has given evidence of its influence on his heart, so uniform and satisfactory, that he has been admitted a member of the Christian church in Oahu; and, in the general tenor of his conduct, exhibits to his countrymen an example worthy of their imitation, materially contributing to the advancement of civilization, education, and Christianity throughout the islands.

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been out of his hand more than three quarters of an hour.

It could not be said, with certainty, that Christianity exerted any decisive influence on his heart. But it should be remembered, to his honour, that he both received the missionaries cordially on their first arrival, and afterwards treated them with marked respect, often availing himself of their knowledge and opinions. During the latter part of his life, he showed himself decidedly favourable to their object, not only declaring his conviction of the truth of Christianity, but attending public worship himself on the sabbath, and recommending the same to his people. Though not distinguished by the ardour and strength of character of his father Tamehameha, he possessed both decision and enterprise: the abolition of the national idolatry was a striking instance of the former; and his voyage to England of the latter.

The queen, who accompanied him, and who died at the same time, was deeply regretted by a fond mother, and an affectionate people. She was the daughter of Tamehameha and Kalukua, was two years younger than Rihoriho, and about twenty-six years of age when she left the islands. Distinguished for good nature, she was much beloved by her subjects. The poor people, when unable to pay their rent, when under the displeasure of the king or chiefs, or embarrassed on any other account, frequently repaired to her, and found a friend whose aid was never refused. She was also kind to those foreigners who might be distressed in the islands; and though she

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never harboured any, or countenanced their absconding from their ships, she has often fed them when hungry, and given them native tapa for clothing.

Kamehamaru was at all times lively and agreeable in company; but though her application to her studies was equal to that of the king, her improvement in learning was more gradual, and her general knowledge less extensive. She excelled, however, in the management of his domestic affairs, which were conducted by her with great judgment and address; and, though formerly accustomed to use ardent spirits, from the time she placed herself under Christian instruction, she entirely discontinued that, and every other practice inconsistent with her profession of Christianity; while her attention to the duties of religion was maintained with a pleasing regularity. For the instruction and moral improvement of her people, she manifested no ordinary concern. Long before many of the leading chiefs were favourable to the instruction of the people, or to their reception of Christianity, Kamehamaru, on every suitable occasion, recommended her own servants to serve Jehovah the living God, and to embrace every means of improvement within their reach. At Honoruru she erected a school, in which upwards of forty children and young persons, principally connected with her establishment, were daily taught to read and write, and instructed in the first principles of religion. The native teacher, also, who undertook their instruction, she almost entirely supported. In this school she took a lively in-

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terest, and marked the progress of the pupils with evident satisfaction: in order to encourage them, she frequently visited the school during the hours of instruction, accompanied by a number of chief women. She also attended the public examinations, and noticed those who excelled on such occasions, frequently presenting a favourite scholar with a slate, a copy book, pencil, pen, or some other token of her approbation.

In her death the missionaries lost a sincere friend; and her subjects, a queen who always delighted to alleviate their distresses, and promote their interests.

Prompted by her affectionate disposition, she sat, day after day, in company with her husband, by the couch of Keopuolani during her illness; and, on these occasions, though there might be several servants in attendance, she would allow no individual but her husband or herself to hand to the patient anything she might want, or even to fan the flies from her person.

Her departure from the islands was attended by circumstances deeply affecting to those who witnessed this interesting scene. The king had gone on board the Eagle, and the boat was waiting to convey her to the ship: she arose from the mat on which she had been reclining, embraced her mother and relations most affectionately, and then passed through the crowd towards the boat. The people fell down on their knees as she walked along, pressing and saluting her feet, frequently bathing them with tears of unfeigned sorrow, and making loud wailing, in

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which they were joined by the thousands who thronged the shore.

On reaching the water side, she turned, and beckoned to the people to cease their cries. As soon as they were silent, she said, "I am going to a distant land, and perhaps we shall not meet again. Let us pray to Jehovah, that he may preserve us on the water, and you on the shore." She then called Auna, a native teacher from the Society Islands, and requested him to pray. He did so; at the conclusion, she waved her hand to the people, and said, "*Arohá nui oukou;*" (Attachment great to you.) She then stepped into the boat, evidently much affected. The multitude followed her, not only to the beach, but into the sea, where many, wading into the water, stood waving their hands, exhibiting every attitude of sorrow, and uttering their loud *u-e! u-e!* (alas! alas!) till the boat had pulled far out to sea.

The first rumour of the melancholy event, which, as with one stroke, deprived the natives of the Sandwich Islands of both their sovereigns, was conveyed by the whale ship Almira, which anchored in the roads off Honoruru, the 9th of March, 1825. On receiving it, two of the missionaries immediately hastened on board the vessel, to ascertain, if possible, whether it were founded in truth or not. The letters they found here awaiting them from the corresponding secretary, conveyed distinct information of the death of the queen, and further papers received from the ship Peru, in the course of the day, fully confirmed the additional report of the de-

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cease of the king also. As soon as the sad tidings were communicated to Karaimoku, prime minister and regent of the islands, he sent a note announcing the intelligence to Kaahumanu and Opiia, at Manoa, who returned him immediately an answer, in which they encouraged him to pray with the heart to God, that he might show mercy.

After returning from the ship, Mr. Bingham went over to Manoa, and preached to the chiefs and people there from the words of Job; "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He then returned and addressed the chiefs and people at Honoruru. At the close of the service, Karaimoku rose, and of his own accord, proposed, in a most serious manner, to the assembly, and to school teachers especially, to offer morning and evening, for twelve days successively, the prayer of contrition to God, that he would pardon them, if their sins had occasioned the present visitation, and succour and bless them in their trying emergency. At his request, the chiefs came from Manoa, and, in a consultation, concluded to send letters forthwith to the chiefs on the other islands, apprising them of the sorrowful event, and giving them their official advice.

Pursuant to this resolution, Karaimoku and Kaahumanu dictated letters to the chiefs, stating the principal facts, charged them to keep the people quiet, to direct their prayers and thoughts to the God of heaven, and to wait for their orders to assemble in a common council for the good of the nation.

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In the afternoon, a number of serious persons met for the purpose of prayer to the Father of mercies; thus, showing that they had already learned where to seek for consolation and support, in the hour of trial. Indeed, it was truly satisfactory to witness the evidence now presented of the change which had been taking place in the character and habits of the people, during the previous three months. Great and universal as was the bereavement, it appeared to excite no other feelings, than those of the most poignant regret. A few attempts at the customary mode of wailing, were observed by the missionaries; but there was no disturbance of the general tranquillity, or attempt to effect change in the government of the islands.

"We think it probable," says Mr. Stewart, in his journal written at this time, "that our friends in America will feel some solicitude, lest the death of the king should prove an occasion of insurrection or bloodshed in the islands; but of this we have scarcely had a thought, much less an apprehension. So long as the prince Kauikeouli lives, the right of succession is indisputable. Rihoriho, in his council with his chiefs, previous to his embarkation, formally and publicly appointed him successor, in case he should never return; and, from the time of his departure, the boy has been regarded, and officially addressed by the chiefs and the people as their king. This has been more especially the case of late; so that the intelligence has produced little or no change in his standing in the government, and none in his title, except the assumption of

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the name of Tamehameha III. as the official signature of the successor of Rihoriho.

"In every respect, a kind Providence seems to have been preparing the way, most happily, for the arrival of the tidings; the chiefs in power were never, previously, in a state so favourable to political integrity and peace. Auspicious as the history of this mission has been ever since its establishment, still the last months must be considered as the commencement of a new and more happy era, in its progress, than had previously been known.

"We have every reason to believe, that the faithful promulgation of the principles of Scriptural truth, with the solemn sanctions inseparable from them, which, for nearly five years have been enforced on the leaders of these people, are beginning to have their desired effect on their characters and lives, and that many of the most powerful of them are, from a real fear of God, and a sincere love of his righteousness, ceasing to do evil, and learning to do well.

"The young king, and every chief of any importance, have regular family worship with their respective households, morning and evening, never take a meal without thanksgiving, observe the sabbath with becoming propriety, attend the stated religious instructions, and studiously avoid every kind of amusement and pastime not consistent with strict sobriety and Christian decorum. Their whole minds, and their whole time, seem given to efforts of self-improvement; and, so far from becoming weary, their desire, both of common and religious knowledge, seems to grow with their application."

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Such was the state in which the melancholy tidings of the death of their king and queen, first reached the inhabitants of the islands; and, as this intelligence preceded the return of the bodies two months, they were, in some measure, prepared for the solemn and affecting scene which took place on the arrival of the Blonde frigate, commanded by Captain Lord Byron, to whom had been committed the charge of conveying the bodies back to their native shore.

No sooner was it understood that the above vessel had anchored off Oahu, than Boki, the principal chief who had accompanied the king to England, attended by those of his countrymen who had also returned, approached the shore, amidst the deafening shouts of the people, some of whom, forgetting all newly acquired habits in the overwhelming grief of the occasion, rubbed their faces in the sand at Boki's feet, and literally wept aloud. On landing, he was met by his elder brother, Karaimoku, and other distinguished chiefs, and after the first emotions of mingled joy at meeting, and grief for the universal loss, had somewhat subsided, the survivors and their friends walked in solemn and mournful procession to the place of worship, where thanksgivings were presented to God, for the merciful preservation of those who were thus privileged to meet again, and supplications were presented, that the afflicting dispensation, which all so deeply felt, might exert a salutary nfluence on the minds of the surviving chiefs, aind the sorrowing nation at large.

Karaimoku then rose, and said, "We have lost our king and queen; they have died in a foreign

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land; we shall see them no more; it is right that we should weep, but let us not entertain hard thoughts of God. God has not done wrong; the evil is with us. Let us bow under his hand; let all amusements cease; let our daily avocations be suspended; and let the nation, by prayer, and a cessation from ordinary pursuits, humble itself before God fourteen days." Before the assembly separated, Boki stood up, and, in a brief outline of the voyage, narrated the most prominent events that had transpired since his departure from the islands; calling their attention particularly to the suitable and important advice he had received from his majesty the king of Great Britain, in an audience with which he was graciously favoured, namely, to rèturn to his native country, attend to general and religious instruction himself, and endeavour to enlighten and reform the people.

By this advice, so well adapted to the newly awakened feelings of the islanders, a deep and favourable impression was produced on all present, and a new impulse given to the various religious means already in operation, from which it was not long before most advantageous results appeared. The people were also made acquainted, by Boki and his companions, with the kind reception, generous treatment, and marked attentions, which the late king and queen and their suite had received while in England.

On the 7th of May, 1825, in accordance with previous arrangements, Lord Byron, and the officers and scientific gentlemen of the Blonde frigate, landed in the early part of the day,

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under a salute, and were presented to the king. They were introduced by Boki, and the English consul, to the regent Karaimoku, to the young king Kauikeouli, to the young princess Naheenaena, to the old queen Kaahumanu, and the other chiefs, all assembled and orderly arranged in a neatly thatched hall, about fifty feet in length.

At the head sat the young king and his sister upon a sofa, with several superb *kahires* * poised near them. On their right, down the side of the hall, were seated the chief women; on the left, in like manner, the chief men of the nation. A little in front of the centre of this line sat Karaimoku, with his interpreters and Christian teachers. All were dressed in European fashion, and the young princess had the addition of a splendid feather *pau*,† made for her in consequence of the anticipated arrival of the king, her brother, from England. It consisted of an immense number of very small bright yellow feathers, ingeniously laid upon netting, with silken lining. She had, however, some scruples of conscience about appearing in the ancient style, with feather *paus* and *kahires*, lest God should be displeased with her for seeming to sanction their

* A *kahire*, or *kahile*, (the *r* and *l* in this language being used indiscriminately,) is made of feathers, much in the same manner as the plumes used by military officers. They are, however, of much greater magnitude, some being described as twenty feet in length. Being of divers colours, they are among the most splendid of objects.—EDIT.

† The *pau*, as worn by the common people, is a piece of native cloth, three or four yards long, and about four feet wide, worn around the loins.—EDIT.

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former heathenish customs; but she was prevailed on to wrap one end of the long pau round her waist, over a black silk gown.

As Lord Byron and the officers of the Blonde, including several young noblemen, the scientific gentlemen, and the chaplain, were introduced, those who were assembled to receive them all rose respectfully, except the young king and the young princess. When made acquainted with the different individuals, Lord Byron delivered the presents from the king of England;—a gold watch, and a likeness, in wax, of Rihoriho, to Karaimoku; a silver tea-pot to Kaahumanu; and a full suit of royal Windsor uniform, with hat and sword, to Kauikeouli, which were delivered to him by the hands of two young noblemen. They were much gratified with these tokens of respect and kindness from king George the Fourth, and expressed their thanks. Karaimoku said to Lord Byron, "I am very happy by your coming to this country, and by your kindness towards us." Lord Byron said, he was very happy to have this service to perform for his king and country, and that he desired only to show them kindness.

Karaimoku then proposed, if agreeable to Lord Byron, that they should now have prayers together, on account of this interesting interview, to which his lordship cheerfully consented. One of the missionaries being called upon, offered a prayer suited to the occasion, partly in the English, and partly in the Hawaiian language, that all present might have opportunity to join in the thanksgivings, and supplications, and

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ascriptions of praise, to the living God, by whom kings reign and princes decree justice.

Suitable refreshments were then served. The utmost propriety of conduct in both parties marked the whole interview, and, with no disparagement to any individuals present, it is but just to say, that the affability and dignified courteousness of Lord Byron, and the civility and Christian sobriety of Karaimoku, reflected honour on the countries to which they respectively belong, and must have left a very favourable impression on every spectator.

Four days afterwards, proper arrangements having been made, the bodies of the king and queen were removed from the Blonde, and landed by his lordship. The ponderous and elegant triple coffins, of lead, mahogany, and oak, covered with crimson velvet, and richly studded with gilt nails and ornaments, and weighing together about two thousand two hundred pounds, were placed upon two wagons covered with black *tapa*, in the form of a hearse, and drawn by forty chiefs of the middle and lower ranks. To guard against every possible interruption of the common people, who flocked together from every quarter, two lines of native soldiers were formed at a little distance from each other, extending from the beach to the chapel, a distance of half a mile. The procession was formed at the landing, in the following order. First, the lofty and superb national kahires, eight or ten in number, black, green, and red, from twenty to twenty-five feet in length; next the marines of the Blonde, in their uniform;

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then the band of music; then the gentlemen of the mission, and the chaplain and surgeon of the Blonde; then the corpses, followed by Kauikeouli and Naheenaena, the former supported by the consul, and the latter by Lord Byron: then came Kaehumanu, Kaniu, mother of the deceased queen, then Boki, Adams, Opiia, Hoapiri, the step-father of Rihoriho, etc. etc.

The procession moved in slow and decent order, between the two lines of the guard. The gazing multitude of the natives were, by an order from the chiefs, prohibited from approaching within fifty yards. Minute guns were fired from the fort and ships, and the bell tolled. The procession stopped at the door of the chapel, where a few appropriate passages, selected from the church service, were read by the Rev. Mr. Bloxam, chaplain of the Blonde. A hymn was read, and a short discourse in the native language, delivered by one of the missionaries, from the words of Paul, "Since by man came death, by man came also the resurrection of the dead," 1 Cor. xv. 21. The procession then entered Karaimoku's large inclosure, and moved to his thatched house, fitted up for the temporary reception of the bodies, by being arched over head, and completely lined with black *tapa*, and having a firm platform erected at one end, covered with mats. At the door, the marines rested on their arms reversed, and the coffins were removed from the wagons, placed upon the platform, and delivered to the particular charge of Karaimoku, who had remained at the house to receive them. Part of a funeral hymn was sung to a tune of

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Pleyel's, aided by the band, with solemn effect; and a prayer in the native language closed the solemn service.

Towards evening Mr. Bingham called on Karaimoku, and found him sitting in a thoughtful mood by the coffins, that inclosed the remains of his children, as he called them.

On the morning of the 6th of June, the chiefs had an interesting council, at which Lord Byron, the consul, Mr. Bloxam, and the missionaries were present. The chiefs expressed their determination to support Kauikeouli's right of succeeding his brother in the sovereignty, and their desire that he might have a Christian education under the instruction of the missionaries, and that the people might learn and obey the word of God. Lord Byron handed in a paper for their perusal at their leisure, containing his friendly advice. He also made some remarks, in reply to the interrogation of the chiefs, respecting his views of the continued operations of the American mission. On the part of the missionaries, the assurance was given, that they had no intention or permission to interfere with the commercial or political interests of the government, but should confine their attention to the mental and moral improvement of the nation, and make it their object to enlighten the people in the doctrines and duties of the Bible, and to lead them to the practice and enjoyment of the Christian religion. Lord Byron assured them, and the chiefs, of his decided approbation of their continuing their operations while these principles were adhered to.

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The whole business was transacted in a very amicable manner, and the council closed with a prayer, offered partly in English, and partly in the Hawaiian language.

In the afternoon, his lordship gratified the chiefs, by showing them the military exercises of the marines of the Blonde, who came on shore for that purpose, under the command of Captain Tailor. Towards evening, his lordship went with the chiefs to the monthly prayer meeting. Mr. Bishop addressed the meeting on the predicted universal dominion of Christ, from Psalm lxxii. 11; "All kings shall fall down before him: all nations shall serve him." Agreeably to the wish of Karaimoku, and some other chiefs, who desired that their young king might become a disciple of Christ, a special prayer was offered for his conversion and salvation, and for the peace and prosperity of his reign.

The Blonde afterwards visited the large island of Hawaii, and proceeding along the eastern shore, entered the wide harbour called by the natives Waiakea, where the Blonde remained some time at anchor. In honour of its commander, the port has since been called Byron's Bay.

After returning to Oahu, and renewing his friendly intercourse with the chiefs and the missionaries, Lord Byron took his leave, and sailed for the South American station, on the 12th of July, 1825.

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CHAPTER X.

Introduction of the rite of Christian marriage among the people—Commencement of a station at Byron's Bay and Kaavaroa—Death of Keeraumoku, the governor of Maui—Removal of his remains to Kairua—Illness of Taumarii—His experience of the supporting influence of the gospel—General lamentations among the people—Insurrection in the island of Tauai—Preservation of the mission family and Karaimoku—Removal of the missionaries to Oahu—Fearful out-breaking of immorality—Defeat of the insurgents—Clemency of the Christian chiefs towards the vanquished—Letter of Lanui—Murderous treachery of one of the idolatrous warriors—Revival of religion after the war—Admission of native chieftains to the church at Oahu and Lahaina—Account of Buaiti, a blind man—Progress of education—Letters from the regent and the prime minister of the government to the secretary of the American Missionary Society—Hostility and violence of foreigners against the missionaries—Progress of improvement among the people—Departure of Mr. Loomis and Dr. Blatchley for America—Enactment of laws by the chiefs.

DURING the period, between the departure of the king and queen and the return of their bodies in the Blonde, of which the foregoing is a brief account, several events of importance to the mission had occurred among the islands. In the month of October, 1823, the rite of Christian marriage was introduced in the island of Maui, on occasion of the proposed conjugal union of Hoapiri and Kalakua. These were both persons

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of high rank, and both profesed Christians; and they were publicly united in marriage by the Rev. W. Richards, in the mission chapel at Lahaina, in the presence of a large assembly of natives. The obligation of the marriage vow has since been recognized by the rulers and people in all the other islands, and a public religious ceremony is now universally observed on the occasion of entering the conjugal state, by all persons professing Christianity.

In the month of January, 1824, a new mission was commenced on the eastern side of Hawaii, at a part of the coast about forty miles from the great volcano. From the name of the harbour on the shore of which the station was fixed, it received the name Waiakea, (wide or broad water,) though the harbour has since been called Byron's Bay. Messrs. Ruggles and Goodrich, by whom the mission was commenced, reached Waiakea on the 24th of January, and were cordially received by the people, who yet seemed but little disposed to attend to the message. Two small schools were, with some difficulty, commenced, as the children manifested great unwillingness to attend, unless they were paid for learning. In the middle of the month of May following, a neat, but not a large chapel, built with native materials, was finished, and opened for public worship; and though the numbers attending at first were but small, the missionaries were encouraged by beholding a gradual increase.

Early this year, Mr. Ely, who had accompanied his brethren to Byron's Bay, joined the

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mission at Kairua, and shortly afterwards proceeded to labour at Kearakekua, about fourteen miles distant, the spot where Captain Cook was killed, and where Naihe, Kapiolani, and Kamakau, with other favourable chiefs and their people, were residing.

While the Lord was thus extending the usefulness of the mission, the faith of the brethren was painfully exercised by the sudden removal, by death, of some of their best and earliest friends. Amongst the first of these was Keeaumoku, sometimes called by foreigners, Governor Cox. This chief was the son of Keeraumoku, the warlike and ambitious chief of Kairua and the northern part of Hawaii, who was commander in chief of Tamehameha's forces in all his war campaigns, and who was the predecessor of Karaimoku, as prime minister in the government of the islands. He appears to have been a man of adventurous, daring, and sanguinary character; was a principal agent in elevating Tamehameha to the throne of Hawaii; and in the battles which prepared the way for the subjugation of the other islands, he bore a conspicuous part. His family comprised by far the most powerful portion of the aristocracy of the islands.

Under Keopuolani, Keeraumoku was governor of Maui. In person and disposition he resembled Kaahumanu more than any other member of the family; and, prior to the frequent attacks of disease, which he experienced during the last years of his life, appears to have possessed, in some degree, the enterprise which marked the

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character of his father. He was among the first to sanction the residence of the missionaries from America, and uniformly proved their friend. He was the first to establish a school for the improvement of the people, and to adopt family worship in his own house. The illness which immediately preceded his dissolution was painful, and somewhat protracted; at first, some of the chiefs believed him to be suffering from sorcery, but afterwards they entertained more rational notions. During his illness, he was brought to Oahu, where Mr. Ellis visited him daily. He sometimes observed the chief engaged in ejaculatory prayer. "Lord, thou knowest my deeds from my youth up; thou knowest my sins; Lord, forgive them; save me by Jesus Christ, the only Saviour;" were some of the expressions he was once heard to use. He wished to be baptized when near his end; this, however, it was thought proper to decline, lest he or the natives should think there was any saving efficacy connected with this Christian rite, or that it would secure the soul's acceptance with God, irrespective of that moral purity, or sanctifying grace, of which it is the appointed emblem. He died at Honoruru, on the 22nd of March, while one of the missionaries was engaged in the act of prayer by his bedside; and it was hoped, by those who witnessed his last moments, that his spirit entered into the abodes of rest and happiness.

Matheson, in his "Narrative of a Visit to Brazil, Chili, Peru, and the Sandwich Islands, in the years 1821 and 1822," gives the following

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account of a visit which he paid to the establishment of this chief:—"August 5. This morning I went to Cox, intendng to purchase some goats. I expected to find him, as usual, either sleeping, or smoking, or drinking, or busy trafficking like myself. The door of his hut was half open, and I was about to enter unceremoniously, when a scene, too striking ever to be forgotten, and which would require the hand of a master painter to do it justice, suddenly arrested my attention.

"About a dozen natives, of both sexes, were seated in a circle, on the matted floor of the apartment, and, in the midst of them, sat John Honoree, the Hawaiian catechist. All eyes were bent upon him; and the variously expressive features of each individual marked the degree of interest which had been excited in his mind. So absorbed, indeed, were they in the business which had assembled them, that my abrupt appearance at the door, created for some time neither interruption nor remark. The speaker held in his hand the Gospel of St. John, as published at Tahiti, and was endeavouring, by signs and familiar illustrations, to render its contents easy of comprehension. His simple, yet energetic manner added weight to his opinions, and proved that he spoke, from personal conviction, the sincere and unpremeditated language of the heart.

"The chief himself stood in the back ground, a little apart from the rest, leaning upon the shoulder of an attendant. A gleam of light suddenly fell upon his countenance, and disclosed

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features on which wonder, anxiety, and seriousness, were imprinted in the strongest characters. He wore no other dress than the *maro* round his waist; but his tall athletic form, and dignified demeanour, marked at one glance his rank and superiority over all around. One hand was raised instinctively to his head, in a pensive attitude; his knitted brows bespoke intense thought, and his piercing eyes were fixed upon the speaker, with an inquiring, penetrating look, as much as to say, 'Can what you say be really true?' I gazed for some moments with mute astonishment, turning my regards from one to the other, and dreading to intrude upon the privacy of persons so usefully employed. At last, the chief turned round, and motioned with his hand, in a dignified manner, for me to withdraw. I did so; but carried away in my heart the remembrance of a scene, to which the place, the people, and the occasion, united in attaching a peculiar interest.

"I learned, afterwards, that Cox had promised to build a school house, and present it to the missionaries for their use. A donation, which, considering his acknowledged love of money, affords no mean proof that his inquiries into the truth of the new religion had not been altogether fruitless."

As soon after the decease of the chief as suitable arrangements could be made, his body was conveyed to Kairua, his own hereditary district, and the place of his father's sepulchre, where his remains were deposited in a stone building, prepared to receive them.

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The death of the governor of Maui was speedily followed by another event similar in kind, but still more afflictive, especially in the effects it produced. This was the death of Taumuarii, king of Tauai, which took place on the 26th of May, 1824. Taumuarii was a warm friend and steady patron of the mission. A deep interest attaches to his history, not only from the superior characteristics by which he was distinguished, but from the circumstance of his having been betrayed, so to speak, into a sort of dignified captivity, under which he remained until his death. He was more civilized, dignified, and Christianlike, in his general deportment, than any other chief: and it has been said of him, by one who had many opportunities of observing his character, that he was never guilty of a word, look, or action, unbecoming a prince; or, what is far more important, inconsistent with the character of a professedly religious man. His high features, and slightly stooping shoulders, gave him a patrician and venerable look. His manners were easy and gentlemanlike, and as a "royal captive," to those acquainted with his public and private history, he was a truly interesting object.

His illness was but short. During its continuance, Mr. Ellis visited him daily, and enjoyed some hours of most delightful conversation with him. He was never loquacious; and, although he was abundantly supplied with every article that could conduce to his comfort, there was not only an habitual dejection on his countenance, but, except on topics of unusual interest, an ap-

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parent aversion to conversation. When he spoke, his words were few, but weighty and judicious; and there is every reason to believe that he was, in the strictest acceptation of the term, a true Christian. On every occasion he displayed a distinct apprehension of Divine truth, with a lively and permanent susceptibility of its influence; and, after he became acquainted with the gospel, the life which he maintained was uniformly upright, honourable, and irreproachable. The last evening of his life, he observed, with visible satisfaction of mind, that he was resting on Christ, that he thought only and constantly of him, and that he believed he was not forgotten by him. His last hours were remarkably tranquil; his last breath without a struggle.

In strong contrast with this scene was the loud and general lamentation around the house in which he died. In pursuance of the native customs, no sooner was it known that he was in the very last agony, than Kaahumanu ordered the door to be fastened, and the window curtains dropped, and began preparing the corpse for exhibition to the people, who had assembled in multitudes around. A sofa was spread with a rich mantle, and on this the lifeless body was laid, the lower extremities being wrapped in folds of satin, and the head adorned with a wreath of feathers, which passed over and concealed the eyes. This adjustment was considered an important matter, not only connected with the appearance of the body immediately after death, but a necessary act in order to the departed

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spirit's entering Meru, or joining the society of happy spirits in the other world.

The crowd without, having in the mean time received some intimation of the event, now redoubled their lamentations, and rushed from all directions towards the windows and doors, so that it was difficult to keep them closed; as soon, therefore, as the body was thus laid out, the curtains in the windows of the room were again drawn up, and an indescribable scene of wailing ensued.

The body was conveyed to Lahaina, in the island of Maui, to be deposited, at his special request, in the same sepulchre with Keopuolani; it having been agreed upon, prior to her decease, that their bodies should be deposited side by side in the grave, that they might rise together on the morning of the resurrection. Through the aboundings of Divine mercy, there is reason to believe both closed their earthly career under the supporting and animating influence of a hope full of immortality.

At nine o'clock in the morning of the 28th of May, the members of the mission family, then at Honoruru, went to the royal residence, to attend religious services before the embarkation of the funeral party. Amidst a very large assemblage of chiefs, foreigners, and common people, the coffin, covered with a pall of black velvet, was carried into the open air in front of the house. The chiefs, dressed in deep mourning, surrounded the coffin, Kaahumanu and Keariiahonui taking their seats near the head. The mis-

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sion family and the foreign residents occupied the verandah, into which the doors and windows of the second story opened; while Mr. Ellis and Mr. Stewart stood in the front door below. After a hymn and prayer, Mr. Ellis preached from the words, "Be ye also ready," Matt. xxiv. 44. The solemn services were afterwards closed by singing a suitable hymn in the Hawaiian language. The corpse was then immediately taken on board a small vessel, followed by the nearest relatives and friends of the deceased; Mr. Ellis also accompanied them to Maui; and on the 30th, which was the sabbath, the interment took place at Lahaina, in a style somewhat similar, though less imposing, than that in which Keopuolani's remains had been conveyed to the tomb. The misfortunes of Taumuarii had procured for him a large measure of sympathy, even from the native chieftains. His mild, benevolent, and peaceable disposition, had also very generally secured for him the affection of the people, who always regarded him as their friend. His uniform encouragement of the missionaries, and the untarnished lustre of his own example as a professed Christian, produced an effect upon all classes equally powerful and beneficial. His removal was felt to be a public loss, and the expressions of poignant sorrow were in most instances sincere, and not the observance of a heartless custom, as was frequently the case on similar occasions.

A short time previous to the death of Taumuarii, he had, by will, secured his property, and the island of Tauai, to Karaimoku, in trust

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for Rihoriho, who was then in England. It is thought that his son George, or Humehume, as he was more generally called, was not a party to this arrangement; or, if his concurrence in it had been obtained during his father's lifetime, there were not wanting those who, after the death of the king, sedulously stirred him up to dissatisfaction with it, and stimulated him to resentment. When Karaimoku, who had been appointed by Taumuarii, his guardian, went down, with about forty followers, to fix the future government of the islands, many of the chiefs brought him presents, thereby paying him homage as their chief. Among others, George was proceeding down the river from his district, with a canoe laden with provisions and fruits; but, while he was yet on the way, Tiaimakani, who was afterwards an active promoter of war, with several other warrior chiefs, met him, stopped his canoe, and said, "You shall not pay him homage, neither will we; come with us; you shall be our king; the islands are yours, as they were your father's; you shall be king, and we are the warriors. Many will fight for you." George proceeded no farther with his presents, but, uniting with them, formed a party, and soon afterwards commenced hostilities, by making an attack on a principal fort in the island. The war broke out decisively on the 8th of August. This day, whether by chance or contrivance, was a sabbath day; and it was about day-break, on the morning of it, that George attacked the fort at Waimea, and was not repelled before ten of the assailants, and six of the government

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party were killed. The firing continued about half an hour, when the rebel party retreated. Karaimoku, immediately after the defeat of the assailants, sent for the missionaries to return thanks to God, with him, for his deliverance; to inform them that a small vessel would sail immediately to Oahu for assistance; and to urge their departure, with their families, by the opportunity; assuring them that he would protect them with his life as long as he lived; but intimating a fear, that, from the weakness of the party with him, they might all perish. They reached Oahu on the 10th of August.

"Our friends," says Mr. Stewart, in his journal of that day's date, "have suffered much from the horrors of the scene they witnessed at the storming of the fort, and on their visit to it after the battle, while it was yet filled with the bodies of the slain, and echoing with the groans of the wounded and dying; much from anxiety for the safety of Karaimoku; and much from fatigue and privation, having embarked without taking any refreshment, or preparing any thing for the voyage, which has been forty-eight hours long. They were all completely drenched with the surf, in getting off in a canoe to the schooner, and had not the means of changing the clothes, even of the two infants with them.

"The evening has been one of intense interest, while we have listened to the narrative of our friends, and rendered our devout thanksgiving, that they have been brought safely to us, from amidst 'the ragings of the people,' and the scenes of death."

One of the rebel chiefs, a fine looking young

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man, was made captive when his party were repulsed. He requested to be shot; but was bound hand and foot, according to the custom of the country, and carried on board the pilot boat. Mr. Bingham saw him in the evening, after they had put to sea, seated against the timbers of the vessel in the main hold. In the morning, the prisoner was gone; and, on inquiry, the captain, without speaking, by very significant gestures, made known his fate: he had been thrown overboard in the dead of the night, with his cords upon him, when mid-way between Taui and Oahu. This was the manner in which, after the abolition of the tabu, those guilty of high offences against the government, were generally despatched. During the reign of idolatry, they were devoted in sacrifices to the gods.

A thousand men were ordered to be in readiness to embark from Honoruru by sun-rise in the morning, for the relief of Karaimoku; and scarcely any thing was heard all night, but the roll of the drum, and the discharge of musketry, by way of proving their fitness for use. Chiefs and people entered fully into the spirit of the occasion, no one being abroad without some of the insignia of war.

Scenes of riot and inebriation, which, in countries more civilized than the Sandwich Islands, have been the frequent accompaniments of war, prevailed at Honoruru on this occasion. The news of the war at Taui, and the absence of the most powerful of the rulers, excited in the farmers, and the common people throughout the district, a more general spirit of drunkenness than had been known for some time past. For several

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days the greater portion of the whole population were in a state of intoxication, and given up night and day to gambling, riot, fighting, and every description of revelry. Almost the whole of the pupils at the mission school were sent to Taui, or taken off to Hawaii; so that, for a time, all attention to religion appeared to be given up by many; and the natives seemed in a state scarcely less brutalized and revolting than must have been common under the former system of idolatrous abominations.

Intoxicating liquors had, about this time, been imported in large quantities into the islands, but the principal means of indulgence, among the inhabitants in general, was a species of rum, the production of rude distilleries of their own; and a fermented liquor of inebriating quality, which they manufactured from the sugar cane, the sweet potatoe, and the baked root of the *dracœna*, an article exceedingly saccharine, and capable of being made into a very strong beer. For the art of distillation, and for that of brewing also, the islanders appear to have been early indebted to the skill and vicious habits of two or three convicts from Port Jackson, who found it convenient to exchange the place of their exile, and secured a passage from Botany Bay to Hawaii.

It is scarcely possible, for the inhabitants of a civilized country to imagine the scenes presented at one of these periods of general inebriation, when men, women, and children meet every where under all the wild excitement of liquor; and the various disgusting relics of heathenism,

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the singing, dancing, shouting, and fighting, thrust themselves on the observation at every turn.

In the island of Maui, amongst other subjects of regret and horror belonging to this season, was the return of the people, under the almost universal excitement, to many of these familiar habits and amusements. One of these, called *moku-moku*, a kind of boxing, was very generally revived. It is a national game, regulated by established usages; to secure an adherence to which, managers and umpires are appointed, who preside over it, and determine points of dispute. The champions usually belong to different chiefs, and enter the ring inspirited by the pride of clanship, as well as by the ambition of personal distinction. When one has been so prostrated as to resign the contest, the victor paces the circle with an air of defiance, challenging any other to a trial of strength and skill; and thus, in the course of half an hour, a dozen may successively lose a prospective triumph, by being compelled to yield to the superior skill or muscular power of some succeeding combatant, till at last the arena is cleared.

A well directed, blood-starting, or levelling blow, is followed by unbounded applause from the surrounding multitude, testified in the most appropriate manner, by yells and shouts, which make the air resound; while the tossing of thousands of arms into the air, jumping, dancing, and clapping of hands, prolong the expression of delight.

"On Wednesday, the 16th," Mr. Stewart writes,

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"the state of things continued to become more and more dreadful, until the chief in supreme authority, who had never been very friendly to the object of the mission, felt it necessary to interpose with the arm of power. On Saturday afternoon, when the boxing matches threatened every moment to lead to scenes of unrestrained violence and murder, and stones and clubs had began to be used, an armed band was sent from the fort, to disperse the people by musket and bayonet; and, immediately afterwards, heralds were sent through the district, to proclaim a law against all further drinking of rum or beer, against all boxing and fighting, and against every breach of the sabbath, on penalty of the displeasure of the government, and a fine of a hundred dollars for each offence. This had the desired effect, and the whole settlement remained in perfect order and quietude."

For some time before this, the chiefs had expressed their wish and purpose to extend instruction in reading and writing to the whole population; and only waited for books, and an increase in the number of suitably qualified teachers, to put the resolution, as far as practicable, into effect. A knowledge of this having reached some of the *maka ainana*, or farmers of Lahaina, who had not entered into the recent dissipation, application was made by them to the missionaries, for books, and slates, and an instructor; and the first school, consisting of about thirty individuals, ever formed among that class of people, was, in the course of a few days, established within the enclosure which surrounded the mission house.

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This event was regarded as very important, believing, as the friends of the people did, that the introduction of books and slates among the common people would prove, as it had done among the chiefs, the most effectual means of withdrawing them from their idle and vicious habits, and of bringing them more readily under the influence of the pure and peaceful principles of the Bible.

The vessel which conveyed the missionaries to Oahu, had been sent as an express for reinforcements; and a thousand men speedily embarked at Oahu for the scene of action. A battle was soon after fought, in which one of the king's party fell, and thirty or forty of the insurgents. By the wanton rage of the soldiery, the number of the slain was soon after increased to a hundred; and, probably, it may hereafter be found, that in different parts of the island the havoc continued. Several chiefs were among the killed, and one was taken prisoner.

George evaded his pursuers till the 16th of September, when he was found on the eastern part of the island, in a wretched condition. Without clothes, without food, without arms; half famished, and half intoxicated; his only possession was a joint of bamboo filled with rum, which he immediately swallowed, and the effect of which, in his debilitated state, went nearly to the terminating his life. He was treated by Karaimoku with kindness and humanity; a pleasing and satisfactory proof of the effect of the humane principles of Christianity, with which this able chieftain had been made acquainted by the mis-

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sionaries. In former times, the death of a revolting chief would have immediately followed his captivity.

By the middle of September, the authority of the government was again recognised, and peace restored; accordingly, on the 19th, Mr. Whitney, the missionary, returned to his station, confident that his labours might be resumed without delay. The war, though it had been short, was yet long enough to show how fearfully sanguine and barbarous their conflicts must have formerly been, and how dreadful a scourge their frequency must have proved. Among other instances of murderous treachery, the following, which occurred in the course of the hostility, may be mentioned. In attacking the fort at Waimea, the rebel party were led by Tiaimakani, and other chiefs; on their approach, Tiaimakani met Niau, a tall, handsome young chief, belonging to Karaimoku's party. The former hailed the latter as his friend, and as such the latter in confidence approached him: they saluted as friends, by touching noses, and clasping each other in their arms. While Tiaimakani thus held his unsuspecting friend, he made a signal with his hand to one of his men standing behind him, who, in obedience to the signal, thrust the muzzle of his musket under the arm of his chief, and shot the friend of his master through the heart, who fell to the ground, and died almost instantly, while the treacherous chief hurried on over his body to attack his companions in the fort. The life of Karaimoku was sought; but, by the care of the Most High, he was mercifully

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preserved, and returned shortly afterwards to Oahu, where he was hailed by the people under the not inappropriate appellation of the "iron cable" of the country.

For some time prior to the departure of the king, for England, Mrs. Ellis had been severely afflicted, and her sufferings now became such as to preclude all hope of her recovery, except from a voyage to England. At length, Captain Coleman, of the Russel, touched at the islands, in his way to America, and kindly offered Mr. and Mrs. Ellis, and their family, a passage. The offer was gratefully accepted, and Mr. and Mrs. Ellis, with their children, embarked at Oahu, on the 18th of September, 1824.

The chief events, in the commencement of 1825, affecting the nation and the mission, have been already noticed, namely, the tidings of the king's death, and the arrival of the bodies. The religious state of the people at most of the islands was, at the time these events occurred, peculiarly encouraging; the Spirit of the Lord appeared to have accompanied everywhere with his gracious influences the instructions of the teachers. The progress of religious feeling among the people, especially the chiefs, was scarcely interrupted by the all-absorbing occurrences already noticed; meetings for prayer and religious conference at Oahu, Maui, and Hawaii, were well attended, and many of the chiefs, as well as others, appeared to have become the subjects of a Divine and saving change of heart. At Oahu, about thirty individuals were candidates for baptism; and, on the 5th of June in

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this year, ten, of superior influence in society, met the members of the church, desiring admission to its communion. Among these were Karaimoku, the prime minister of the nation; Kaahumanu, the regent; Tapule, the ex-queen of Tauai; Opiia, Kapiolani, and several others, long distinguished by their intelligence, integrity, virtue, and piety. All were regularly admitted as members of the church, in the December following. The congregation amounted, at this time, to three thousand persons, and measures were taken to provide accommodation for six thousand hearers.

At Hawaii, the missionaries were greatly encouraged. Writing, under date of the 5th of February this year, Mr. Thurston observes:—"There are now nearly forty schools in successful operation on this island, and the people of many villages are waiting for teachers and books. The only difficulty in extending the schools, is the want of books and properly qualified teachers. Had we the means of extending schools, as widely as there are openings for them, ten thousand persons might this year be taught to read, with accuracy and ease, the word of God in their own language."

At Lahaina, in Maui, the Lord appears to have smiled in a remarkable manner on the missionaries' labours. A prayer meeting among the native females was attended with very beneficial effects. In the month of March, the house of the missionary was visited at all hours of the day, by persons under deep concern for the salvation of their souls, and anxiously inquiring

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what they must do to be saved. Many would come, too, proposing, with apparently real solicitude, questions of religious casuistry; "How shall we know what things are sinful?" "How ought we to feel when we pray?" Speaking of some, Mr. Richards observes:—"Many have no idea of the necessity of repentance, but for outward sins; but others, who have attained, in some degree, a correct knowledge of the character of God, make no such inquiries. In prayer, they confess the sins of the heart; and it is the heart which they pray may be cleansed by the blood of Christ." Shortly afterwards, the missionary writes:—"As I was walking out this evening, I heard at the same time the voice of prayer in six different houses; and there are not fewer than fifty houses in which the family meets, morning and evening, to render their sacrifice of praise to the living God. The extended and earnest attention given, at this time, did not speedily subside; and many, now first impressed with the importance of personal religion, have ever since walked in the ordinances of the Lord, blameless."

The attention to the preaching of the gospel was highly gratifying throughout the year. A place of worship, ninety feet long, and twenty-four feet wide, was erected at Lahaina, in the month of July; and five others were also built in different parts of the island. Education advanced rapidly. Thirty-six schools had been established, in which about eleven hundred and eighty scholars were daily instructed. The missionaries had also issued from the press,

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between the months of April and October, more than sixteen thousand copies of their spelling book; they had also printed four thousand copies of a small Scripture tract, and four thousand copies of a catechism; besides two thousand copies of a hymn book which had been already printed. Besides these indications of good, they had the pleasure of beholding the spacious place of worship at Lahaina well filled every sabbath day, and were privileged to receive into the fellowship of the church, in the month of July, some of the first-fruits unto Christ from among the people.

Among the earliest of those admitt ed was Buaiti; called, at his baptism, Bartimeus; a blind man, who gave uninterrupted and decisive proofs of a saving knowledge of the truth as it is in Jesus. No one of the early converts manifested more childlike simplicity and meekness of heart, or appeared more uniformly humble, devout, pious, and upright. As a singer, he formerly occupied a place in the retinue of a high chief. When the missionaries arrived, and began to preach in the language of the country, he requested to be led to the chapel; and ever after, with the return of the sabbath, groped his way to the house of God. He soon became deeply interested in the glad tidings which proclaimed sight to the blind; relinquished his situation as musician; and, from the most indefatigable inquiry and attention, made himself so familiarly acquainted with the outline of Christian belief and practice, as to become an instructor to others, and finally, chaplain to Keoua, governor of Lahaina.

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When admitted as a member of the Christian church at Lahaina, he was asked by the missionary, "Why do you request to be received into the church?"

He replied, "Because I love Jesus Christ. I love you; and I desire to dwell with you in the fold of Christ, and to join with you in eating the holy bread, and drinking the holy wine."

"What is the holy bread?"

"It is the body of Christ, which he gave to save sinners."

"Do we then eat the body of Christ?"

"No; but we eat the bread, which means his body: and as we eat bread that our bodies may not die, so our souls love Jesus Christ, and receive him for their Saviour, that they may not die."

"What is the holy wine?"

"It is the blood of Christ, which he poured out on Calvary in Jerusalem, in Judea, to save us sinners."

"Do we then drink the blood of Christ?"

"No; but the wine signifies his blood, just as the holy bread signifies his body; and all those who go to Christ, and lean on him, will have their sins washed away by his blood, and their souls saved for ever in heaven."

"Why do you think it more suitable that you should join the church than others?"

"Perhaps it is not," (hesitating.) "If it is not proper, you must tell me; but I do greatly desire to dwell with you in the fold of Christ."

"Who do you think are the proper persons to be received into the church?"

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"Those who have repented of their sins, and have obtained new hearts."

"What is a new heart?"

"It is one which loves God, and loves the word of God, and does not love sin or sinful ways."

"Do you think you have obtained a new heart?"

"At one time I think I have, and then again I think I have not. I do not know; I hope I have a new heart."

"What makes you hope you have a new heart?"

"This is the reason why I hope I have a new heart. The heart I have now is not like the heart I formerly had. The one I have now is very bad; it is unbelieving, and inclined to evil. But it is not like the one I formerly had. Yes; I think I have a new heart."

The satisfaction arising from this simple, yet lucid statement of experience, was increased by the circumstance, that these answers were not committed to memory, and merely recited on the occasion, but that they were the unpremeditated prompting of the feelings by which he was influenced; he having had no knowledge of the questions that would be proposed, until the time when they were publicly asked.

"This man," says Mr. Stewart, in his journal, "is always at the house of God when open; and, when there, always at the preacher's feet. If he happens to be approaching our habitations at the time of family worship, which has frequently been the case, the first note of praise, or word of

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prayer that meets his ear, produces an immediate and most observable change in his whole aspect. An expression of deep devotion at once overspreads his sightless countenance, while he hastens to prostrate himself, in some corner, in an attitude of reverence. Indeed, so peculiar has the expression of his countenance sometimes been, both in public and domestic worship, especially when he has been joining in a hymn, in his own language, to the praise of the only true God and Saviour; so indicative has it been of peace and elevated enjoyment, that tears have involuntarily started into our eyes, at the persuasion that, ignorant and degraded as he once had been, he was then offering the sacrifice of a contrite heart, and was experiencing a rich foretaste of that joy, which, in the world to come, shall terminate in 'pleasures for evermore.'"

About this time, Karaimoku and Kaahumanu, the two highest chieftains in the islands next to the king and queen, one being regent, the other prime minister, addressed the following excellent letters, to the secretary of the American Missionary Society.

Letter from Karaimoku.

"Love to you, Mr. Evarts. This is my communication to you. I do affectionately salute you. Thanks to you for your sending hither the missionaries and the word of God to us, that we might know the good word of God. We now obey the good word of God; we also love Jehovah, the great Lord of heaven. He hath done good to us here. We are becoming in earnest in

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the word of Jesus. Do ye compassionate us. We will persevere in the good word of God. Our hearts are turning to the right ways of God, and the young king also of us two.* We all love the word of God. All the chiefs love the good word of God. We have just known the gospel at the present time. We repent of our former iniquity. Our former evil is ended. In the time of the late king of us two, that evil was ended. With that king of us two ended also our old hearts. We have now a new king with new hearts, which God has given to us all. Our late king has died in Britain, and we still meditate on the great God of you and us. I served the great God in the time of my recent prosperity,† and it is of God that my life still continues. I do indeed love God. Former sin is the thing on account of which I now repent. Hear ye all. With love I salute you.

"KARAIMOKU."

Letter from Kaahumanu.

"Here is my love to you, as you have loved me and my husband. I now give you my thanks for your having spoken to me the word of the Lord. I now take heed to the word of the Son of God. I give to others those thoughts which you gave to me. I teach my sisters, and brothers, and kindred, all together, with the common people, and

* The pronoun here used is in the dual number.

† His late victory at Tauai is here referred to with delicacy; and his personal preservation, both in the late war and in his recent sickness, is gratefully ascribed to the God of heaven.—TRANSLATOR.

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my two children, whom I now take care of. My heart is much grieved for my two children who died in Britain, in that our common country. Great is our sorrow for them, that they two did not pray together with the missionary directors. We sorrow much on their account. We give our grief to God, to Jehovah the author of our consolation.

"Jesus is our atonement for the sinful men of this world. On him we believe. By him our sins may be forgiven, and our transgressions cleansed away.

"We return you all our love for your sending to us the company of missionaries, together with the good instruction.

"Pray ye to Jehovah, that these islands of dark minds may quickly turn to God, that ye and we may have one mind. Do write to us, and strengthen us. Give us that which is right in your letter, that we and our teachers may hear.

"Great love to you all. May your eyes and ours greet each other in the presence of Jehovah, at the great last day of the Lord.

"Of you, sir, and of all the good, I am the friend, "KAAHUMANU.

"P.S. Just let my word be known by all the missionaries."

While thus favoured in the outward state of the mission, and cheered by the evident tokens of Divine favour, which rested on their efforts for the evangelization of the people, the brethren

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had their share of severe afflictions and trials. Several members of the mission families were called to suffer much from illness, and the health of Mrs. Stewart, in particular, was for some months so greatly enfeebled, that a return to her native land appeared the only remaining means from which hopes of recovery could be cherished. No opportunity for returning direct to America occurred; but Captain Dale, of the English ship Fawn, touching at Oahu, offered a passage to London, which was gratefully accepted; and, with deep sorrow of heart, Mr. and Mrs. Stewart, and their family, departed from the islands, early in the month of October, 1825. They were followed by the anxious and prayerful solicitudes of a number of sincerely attached fellow labourers, and a grateful and affectionate people.

These were not, however, the only, nor the most painful trials, with which the missionaries were exercised. In the early periods of their residence in the islands, their apprehensions of injury had chiefly been from the untaught, uncivilized natives; but they were now indebted to the affection and courage of the natives, for their protection against the violence and cruelty of professedly Christian men. In the month of October, an English ship, the Daniel, arrived at Lahaina. The captain, and officers, and crew of this ship, despising the laws of the chiefs, which prohibited females going on board for purposes of vice, sought to obtain their object by intimidation; and, supposing the instructions of the missionary to be the cause of the laws, a part went on shore armed, with the black flag

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flying, declaring they would have the law abrogated, or the life of the missionary. From their murderous violence the mission family was only preserved by the armed natives, who kept watch night and day around the house, till the ship had sailed. This was only the beginning of most alarming dangers from the foreigners visiting the islands. On three successive occasions, the village of Lahaina was fired upon from the ships, and the mission family were obliged to seek safety in the cellar of their house; and this from the balls, not of one savage nation fighting against another, but of professedly Christian men; and men too, in many instances, who owed their own safety, in venturing near the shore, to the instructions and influence of those they were attacking!

Nearly the whole of the year 1826 was, from this cause, a season of severe trial to the missionaries. Though the work, which had been so auspiciously begun, continued to advance, the opposition of the foreigners was carried to such a length, as greatly to impede all the beneficient plans in operation, and to threaten the most serious consequences to both the foreigners and natives.

It is one of the greatest calamities of heathen nations, that, when they are first visited by the commerce of Christian countries, men of depraved habits become residents in the newly discovered lands. The noxious influence of these men is not fully perceived, till efforts are made by Christian benevolence to ameliorate the moral condition of the people. When such efforts be-

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gin to be attended with success, a virulent and determined spirit of opposition is excited, which rages with only the greater violence, in proportion to the degree of scriptural purity of the reformation.

When the purity of the gospel was so far apprehended by the chiefs, that they wished to restrain and punish gross wickedness, they undertook, from conscientious motives, to adopt some regular mode of proceeding. But no sooner was their purpose known, than some of the residents, possessing the character above described, took the alarm, rightly judging that the strict enforcement of moral law would greatly interfere with their own practices. And their decided opposition to any restraint upon vice, greatly embarrassed the chiefs in their attempts at reformation; for, while depraved foreigners openly and vehemently resisted every particular measure, which gave any promise of efficiency in the counteraction of vice, the missionaries were restrained from doing any thing more than urge general principles.

In this state of things, a series of events took place in the islands, which, however great might be the latitude allowed to mere private habits, could not with propriety be allowed to escape public notice and reprehension.

On the 14th of January, 1826, the United States armed schooner Dolphin, Lieutenant John Percival, arrived at Honoruru, and remained there about four months. As this was the first public vessel from their native land, the missionaries had a right to expect civil treatment, at

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least, if not kind offices, from all on board. In these expectations, however, they were lamentably disappointed. The whole stay of the Dolphin was decidedly unfavourable to the interests of religion and morality, exceedingly disreputable to the officers, and injurious to the natives. So much so, indeed, was it regarded in the eyes of the common people, as to obtain for the vessel and her commander, interchangeably, the appellation of "the mischief-making man of war."

On one occasion, the life of Mr. Bingham was in imminent danger, from the riotous assault of six or seven sailors from the Dolphin; and, at other times, he was pursued by small parties from the vessel. It was generally understood that his life was threatened by the commander; and so unremitting was the audacious persecution carried on by the whole crew, that the chiefs, at length, gave way, and permitted the particular law, which was the occasion of their animosity, to be rescinded. When Karaimoku was informed of this, he was very indignant; he called before him the chiefs who had relaxed the authority of the law, and severely reprimanded them, inquiring of them what the facts were. The chiefs quailed at the severe rebuke of this venerable man, and even wept under his chiding; but the deed was done, and could not be recalled.

As might have been anticipated, the opposition of foreigners received, from the relaxation of law, only a fresh impulse; and it continued to rage against the missionaries, with increasing violence, till the end of the year. The greater part

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of the visitors and residents were, evidently, not pleased with the hold which religion appeared to be taking upon the hearts and lives of the inhabitants. It probably appeared to them, that, if the truth should advance for a few years to come, as it had done for two years past, a vicious man would be an object of disgust and abhorrence. Now, therefore, appeared the favourable period for resistance; and it would seem as though the hope was really entertained, that Mr. Bingham would be driven from his post, and the progress of the mission effectually checked. His life was generally thought to be in danger. As he was the only ordained missionary at the place, spoke and preached constantly in the native language, and had much intercourse with all classes of the people, it was not strange that he should be the object of peculiar hostility with those who would gladly have prolonged the reign of wickedness. It is not to be understood, however, that all visitors at the islands were enemies to moral improvement, and of the mission. Some well-meaning men were overawed by the noise and violence of the profane, and chose to be silent; others, of a more decided cast, took the part of the missionaries, and defended them. Amongst this class, grateful mention ought to be made of Captain Sayre, of the Marcus, and Captain Page, of the Dido, who were at the islands at a time when the disgraceful proceedings of their countrymen were most violent.

When it is considered how virulently and industriously the mission was opposed by foreigners, during the whole of the year; that the port

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of Honoruru was visited by more than one hundred ships, and more than two thousand seamen; that every species of falsehood was resorted to, and much vulgar abuse poured forth upon the mission; and that uncivilized people are, for the most part, easily made to distrust their benefactors: when these things are considered, it is truly remarkable, that for many months none of the chiefs or people appeared to have their confidence in the missionaries shaken in the slightest degree; all the highest chiefs continued their decided friends; and so were the people, until the month of November. At that time, some chiefs of inferior rank being led into vice by the foreigners, a number of the people followed, and the practice of gambling, and habits of intoxication, began again to revive. As the opposers had predicted that the great attention to religion would be temporary, they endeavoured to accomplish their own predictions, by openly attacking, and secretly undermining, the influence of the missionaries, and by leading the natives as far as possible into the commission of gross vice. For this purpose, they took great pains to establish horse races, in such a manner as to interfere with the religious services of the first Monday in every month. They persuaded several chiefs to play at cards for money, urging, as an inducement, that this was practised, and deemed honourable, by men of high standing in Great Britain; and they induced as many as possible to return to drinking, and to the songs and dances of former times. Every device was also used to detach the young king from the instructions of the mission-

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aries, and to prejudice his mind against Mr. Bingham, who had been his constant instructor. But the Lord preserved the life of his servant, and the labours of the mission were continued.

In pleasing contrast with this view of the condition of the islands was the state of the schools, and the attendance at public worship. Sometimes as many as four thousand persons were present at Honoruru. During a journey made by Mr. Bingham, Kaahumanu, and other chiefs, through Oahu, the gospel was preached to nearly all the people. They were also faithfully exhorted by the chiefs, and paid uniformly the most gratifying attention. During this tour, the schools already commenced were visited, and new ones instituted, and the effects of the journey were throughout most auspicious.

In January, an examination of all the schools of the island of Oahu, as far as they could be collected, was held, and occupied four days. On this occasion, seven thousand one hundred and seventy-seven adults and children were assembled. Most of them could read and spell, and recite portions of hymns and tracts. Twelve hundred and eighteen could write a neat hand on a slate. There were also as many as eleven hundred and twenty-six receiving instruction, who did not appear at the examination; making the total number of learners, connected with the schools of Oahu, eight thousand three hundred and three.

At Kairua, the congregation on the sabbath usually consisted of three thousand souls; and

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this number of individuals being without any convenient place of meeting, Kuakini, the governor, resolved to undertake the erection of a large church edifice for the worship and service of God. On the 27th of September, 1826, this building was solemnly dedicated. Some idea of the amount of labour bestowed on this building may be formed from the following facts. All the men in the district were called out by the governor, in the February preceding, to cut the timber, and bring it from the mountains by hand. In this manner four hundred trunks of trees, from forty to sixty feet long, were collected in a few weeks. The posts having been raised before July, the people were again called out to put on the thatch. About four thousand obeyed, taking with them the materials, and, in the space of a month, this part of the work also was accomplished.

The health of Mr. Loomis having been for some time in a declining state, it was thought desirable that he should return to America, for the double purpose of regaining his strength, and of superintending the publication both of the Gospel of Matthew, which was nearly ready for the press, and of other portions of the Scripture. Dr. Blatchely, whose health had been impaired by a protracted attack of fever, had found himself under the necessity of embarking for America, in November of the previous year. In compliance with this advice, he sailed for Valparaiso, in the month of January, 1827, and took passage from thence to Baltimore.

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During the autumn of 1826, the chiefs of all the islands were convened at Honoruru, to consult respecting certain complaints of foreigners; and, while thus convened, they improved the opportunity by enacting laws against murder, theft, and adultery, which were adopted unanimously, and ordered to be printed immediately. Three other laws, against flagrant immoralities and injurious practices, were also proposed, and ordered to be published for farther consideration. These measures were taken in the face of the most violent opposition, on the part of the foreigners; and in spite of the grossest falsehoods and misrepresentations, with respect both to the character and motives of the missionaries, and the laws and usages of Christian countries.

A few captains and others, at the port of Honoruru, showed themselves friendly to the missionaries, and to the cause of morality; and instances of this kind were always acknowledged with gratitude. But the mass of the seafaring men who touch here, including the masters, exert a most deadly influence against every thing which tends to the true honour and happiness of the people. It may be questioned, whether there is a place in the world, where so much flagitious wickedness is concentrated, and where, with so little restraint of conscience and principle, it is directed so plainly and openly against the cause of God and his church, as at this station.

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CHAPTER XI.

Prosperous state of the missionary stations in Hawaii — Visit of the regent Kaahumanu to Kairua — Her tour of part of the island—Recollections of Tamehameha—Embarkation of missionaries for the islands, on board the Parthian—The cordial welcome of the king and chiefs on landing—Visits to the islands of Ranai, Morokai, and Kahaurawe—State of the schools, and numbers under instruction—Efforts in favour of temperance—Death of Mrs. Bishop—Notice of the first convert at Kairua—Attempts of Roman Catholic missionaries to introduce popery among the people—Visit of the Rev. C. T. Stewart to the islands—Religious state of the people at Byron's Bay—Native residence of the king—Communications and presents from the American government to the king and chiefs—Judicious advice of Captain Finch—Proclamation of the king, in favour of morals and the observance of the sabbath—Extent of education—State of the schools—Meetings for religious improvement—Celebration of the ordinance of the Lord's supper—The station at Kaavaroa—Operations of the press—Arrival of additional missionaries—Improved system of education.

THE records of the mission, in the foregoing chapter, relate chiefly to the progress of the work in Oahu and Maui. It is gratifying to be able to add, that, during this time, the accounts transmitted from Kairua, and the other stations in Hawaii, were generally cheering. The knowledge of the word of God increased, schools were multiplied, and progress made in the translations.

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Many anecdotes might be related of persons applying for books; all tending to show the eagerness with which these means of instruction were sought. Natives of every age, from childhood to grey hairs, might be seen bringing whatever they had at command, whether the product of the earth or of their labour, soliciting a *palapala*. One would go with a melon, another with a bunch of bananas, a sugar cane, a bundle of ohias, (the apple of the Sandwich Islands;) some would be seen with potatoes and tares; others with eggs, fowls, kids, with bundles of sticks for firewood, or balls of native cord; while others would beg for some kind of work, that they might obtain spelling books.

Of the salutary changes which had been effected in the character and habits of many of the chiefs of greatest authority and influence in the islands, the visit of Kaahumanu to Hawaii, in the autumn of 182C, as described in a letter from Mr. Bishop, will afford a satisfactory idea.

"Until lately, a personal knowledge of her Christian character was not possessed by me or others in this island; as she had not before visited us since her profession of religion. Her reception by the people was, as usual, cordial, though unattended with any of those extravagant excesses, which once were consequent upon the arrival of a distinguished ruler. On the contrary, we assembled at her request, and offered to the throne of grace our thanksgivings for her safe arrival. Formerly, guns would have been fired, shouts of joy would have rent the air, and dances and revelry would have succeeded. But,

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though not less than ten thousand people assembled soon after it was known she had come, the utmost order and stillness prevailed. Her condescending and affectionate manner towards all who approached her, was not less a matter of surprise than of joy to all her subjects. The feelings which her presence was accustomed to inspire were, formerly, feelings of predominant awe and reverence; now, as she extended her hand, and gave them her *aroha*, these emotions became blended with feelings of the most cordial attachment. To see their once comparatively haughty queen, now going from rank to rank to salute her people, drew tears from many a hardy, sunburnt face. In the course of her visit, she took occasion to deliver many affectionate and pious addresses to various classes of the people; these were listened to with great attention, and we have reason to think the benefits, resulting altogether from her Christian labours and deportment, will long be felt by the inhabitants of the district.

"After spending a few weeks with us, she left, to undertake a tour through the southern point of the island. She was absent two weeks, and at every place where a canoe could land, she assembled the people, and addressed them on Christian duty; and, as a messenger preceded her to announce her approach, she was listened to by immense numbers.

"She afterwards made an excursion from this place, along the western shore to Kobala, in which I accompanied her. The same course of labours was pursued as in the former excursion,

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the people every where giving their queen the most cordial reception; but nothing extravagant or improper was witnessed. The first thing she did was to assemble with them in the school, (*ranai,*) to give them an address; after she had finished her speech, I usually preached a short sermon, which was followed by singing and a prayer. The principal object of Kaahumanu, in her addresses, was to enforce the observance of the decalogue, and to recommend a regard to the precepts and doctrines of Christianity. In addition to this, she would often make a detailed reference to former heathenish customs, as well as touch on the vices contracted by an intercourse with foreigners, and in the most earnest manner dissuade from the practice of any of them.

"Almost every object, as we passed from place to place, called tender and melancholy recollections of former scenes to her mind. The reflections she would often make upon these were truly affecting, and evinced the liveliest exercise of religious feeling. At one place a battle had been fought; another had been once beautiful and populous, but was then desolate and without inhabitants. Among other communications which she made to us, she corroborated one conviction which had long dwelt on our minds, that the present population of the island has diminished, at least three-fourths, since Captain Cook first landed here.

"When we arrived at Towaihai, she ordered the canoe to be put on shore about twenty rods distant from the usual landing place. It was

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the place of her husband's former residence. The walls of the houses were standing, while every thing within and without was going to decay. She took a melancholy pleasure in contemplating these ruins, and in pointing out to me the very places where Tamehameha used to sit, and where he slept. Directing my attention to the crumbling walls of a large temple on an eminence, she said, 'There is the spot where my husband used to worship his gods, and where many a human victim has been sacrificed. Let us ascend, and see the place.' 'But,' said I, 'did you never go there before?' 'No,' she replied; 'it would have been death for any woman to approach its sacred precincts.' We then ascended together; and, when we had reached the top, and had taken a full view of the whole place, she stopped short, lifted up her hands, and looking upwards, said, 'I thank God for what my eyes now see; Hawaii's gods are no more!'"

The hearts of the missionaries were indeed encouraged, by witnessing the strength of Christian principle evinced by this distinguished individual, and many others her inferiors in rank; and were not a little enabled, by such "tokens of good," to bear patiently up under the calumnious and malignant oppositions to which, as we have seen, they were subjected from foreigners.

Early in the following year, the nation and the mission sustained one of the heaviest losses which has yet been recorded: this was the death of Karaimoku; which melancholy event took place at Kairua, on the 8th of February, 1827. This

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distinguished chieftain had possessed great power and influence at the islands, during a period of more than thirty years. He was an hereditary chief, but not of high rank. His capacity for public business recommended him to Tamehameha, to whom he proved a faithful and most responsible agent. From the death of that king, in May, 1819, till his own death, he shared the principal authority with Kaahumanu. For the last year of his life, he was in a constant state of suffering from the dropsy, in hopes of relief from which he underwent as many as ten or twelve operations. In January last, he felt so well that he desired to visit Hawaii, thinking he should probably die there. He accordingly touched at Lahaina, witnessed the reception of the young princess into the church, and proceeded with a degree of comfort to Hawaii. Here, soon afterwards, under an unsuccessful operation, he fainted, and died in a few hours. The missionaries learned from Tute, his Tahitian teacher, that Karaimoku's mind appeared in his last conversation to be stedfast in the faith and hope of the gospel.

Some months before his death, he had his parting advice to his people committed to paper. Just before he left Oahu, it was read to him. "These are my sentiments still," said he; "and on whatever day I am taken away, I wish the people to be assembled, and these words to be read to them as mine." Like the other compositions which Karaimoku had penned since his professed obedience to the gospel, this document is described as breathing a spirit of

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piety, and exhibiting evidence of the Christian's hope.

Before the arrival of the mission at the islands, this heathen chief had never directed his thoughts seriously to religious or moral subjects. Though shrewd and sagacious as a ruler of savages, and accustomed to transact business with many sorts of men, he had been habituated to most of the vices of the heathen state: it was not till two or three years after the establishment of the mission, that Christian instruction appeared to exert much influence upon his mind. About the time of the insurrection at Tauai, satisfactory evidences of Christian excellence began to discover themselves. From this time his conduct seemed to be uniformly regulated by religious principle. Mr. Bingham, in a letter, thus expresses his own estimate of his character:—"The consistency of his life with what he knew of the requirements of the word of God; his steady and operative friendship for the missionaries, and his earnest endeavours to promote the cause of instruction and religious improvement among the people; his constancy in attending the worship of God; his firmness in resisting temptation; his faithfulness in reproving sin; his patience in suffering; his calm and steady hope of heaven, through the atonement of Christ, to whom he had, as he said, given up himself, heart, and soul, and body; all combine to give him a happy title, not only to the name of Christian, but to that most honourable distinction of rulers on earth, 'a nursing father in Zion.' 'This world,' he said, 'is full of sorrow; but in heaven there is

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no sorrow nor pain; *it is good; it is delight; it is happy.*'"

It is a subject of gratitude, that the life of so important a man was preserved during the troubles of the previous year, when his sudden removal might have been followed by most disastrous consequences; and, altogether, the closing portion of his life affords an instructive comment on the influence of gospel principles. The power of religion was strikingly manifested in the victory which, in this instance, faith gained over inveterate habits, pride, the love of sin, and the love of the world. Nothing but Christian truth ever obtained such a conquest.

On the 3d of November, 1827, the following persons embarked at Boston, on board the ship Parthian, Captain Blinn, bound direct to the Sandwich Islands: namely, Rev. Lorrin Andrews, Rev. Jonathan Smith Green, Rev. Peter Johnson Gulick, and Rev. Ephraim Weston Clark, missionaries, with their wives; Dr. Gerrit P. Judd, physician, Mrs. Judd, Mr. Stephen Shepard, printer, Mrs. Shepard, Miss Maria C. Ogden, Miss Delia Stone, Miss Mary Ward, and Miss Maria Patten, assistant missionaries, to reside in the different mission families.

Four natives of the Sandwich Islands, who had derived some advantages of education in America, and who had been admitted to the privileges of the Christian church, were also passengers in the vessel. They were returning under the care of the missionaries, though they did not form a part of the reinforcement.

It was supposed that the single females would

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have it in their power, with the blessing of Heaven upon their well-meant endeavours, to comfort and aid the wives of the missionaries, in their various cares and domestic duties, and to improve the condition of the native females.

A printing press, types, and paper, with large supplies of other articles, were also sent by the Parthian.

Though the missionaries who left Tauai at the time of the war had not returned, the work of education advanced, and there were, in 1827, fifty schools, in which sixteen hundred scholars were taught to read and write.

The reinforcement landed at Honoruru on the last day of March, 1828. The voyage was, on many accounts, favourable, but the missionaries suffered severely, in consequence of the captain of the ship failing to comply with the contract of the owners. By this contract many conveniences were to be supplied, with which the missionaries in consequence failed to provide themselves; but no sooner was the ship at sea, than all the stipulated services were withdrawn, and they found themselves not only unattended to, but without necessary furniture for their table.

On their arrival at the islands, however, they found the circumstances of the mission more encouraging than they had anticipated. They were cordially received by their brethren in the field, and by the chiefs and people of the islands. The king, and other chiefs, wrote them letters of congratulation on their arrival; and many thanks were expressed by the principal persons in authority, for the kindness of the Christian people

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in sending them new teachers; nor did they fail to mention, on every suitable occasion, their wish to have a further increase of their number.

The four natives who accompanied the reinforcement, were recommended to engage in employments suited to their capacity and skill; while Mr. Clark, in accordance with the suggestions of the society, and with the advice of his brethren, directed a part of his labours to the religious instruction of American seamen, so far as they could be induced to attend his preaching on the sabbath, or afford him opportunity of appealing to them in other ways.

Although the schools at Honoruru were, for reasons already alluded to, not so flourishing as those in other parts of the Sandwich Islands, many cheering circumstances attended the progress of the mission, and afforded evidence that the scattered seed had not all fallen on stony ground. Amongst these circumstances, were the endeavours made by the chiefs, to administer justice on Christian principles. A case of homicide occurred in the autumn of 1827, which was followed by a more formal trial than had ever before taken place. Kaahumanu appointed a jury of twelve men to sit upon the case, at the head of which she placed Laauni, an intelligent upright chief. Malice prepense was clearly proved; but some difficulty arose as to whether the culprit intended to kill, or only to wound and maim the object of his vengeance.

Under the influence of the gospel, several tribes of men, recently heathen, were at this time

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rising into civilization, and establishing a system of regular jurisprudence. The spectacle was an interesting one to all accurate observers of human affairs; but especially to those who looked to the gospel as the great source of civil liberty, and the great safeguard of well regulated society.

For more than a year previously to the reinforcement, the station at Waimea had been of necessity relinquished. Arrangements were now made for Mr. Whitney's return; and he was soon joined by Mr. Gulick, his wife, and Miss Ogden. The old governor, Kaikioeva, was delighted with the renewal of direct missionary labour, and with the arrival of additional teachers. He and his wife had been most successful in their zealous endeavours, in the absence of Mr. Whitney, to preserve good order among the people, and to give them a favourable inclination towards the instructions which they were hoping to receive.

During the summer of 1827, a tour of inspection and preaching was made, by the missionaries and some of the principal chiefs, around Maui and the smaller islands, Ranai, Morokai, and Kahulawe, in its immediate vicinity. Messrs. Richards, Andrews, and Green, accompanied by the princess, made the circuit of Maui, in the month of August. The account which they transmitted spoke of the natural aspect of the country, the number and general behaviour of the people, and their readiness to hear the gospel. Schools were formed and examined in almost every place. In one small district, more than eight hundred scholars were examined; and, at another place, nearly a thousand. The mis-

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sionaries saw much of the misery and degradation of the people; but much also of their desire and their capacity for improvement.

Shortly afterwards, Messrs. Andrews and Green, accompanied by two native chiefs, traversed the island of Morokai, which they supposed to contain about five thousand inhabitants. Of these they found a thousand to be learners in schools, nearly all of whom could read. This island was never before visited by a missionary, except that Mr. Chamberlain once landed, but made no stay, and gave no instruction. Yet here the wonderful spectacle was presented of one-fifth of the people being actual attendants at school, under the instruction of native teachers; and these too persons, who, but a few years ago, knew not a letter in the alphabet, but had themselves recently learned from the missionaries in another island. In this manner, the whole population of an island became prepared to read the word of God, as soon as it could be put into their hands.

The above-mentioned tour of inspection enabled the missionaries to give a more accurate statement of the number of pupils in the schools of these islands, and the progress of instruction in them, than had been practicable at any former period. They numbered two hundred and twenty-five schools, in which were actually present at the examinations, five thousand and thirty-nine males, and five thousand two hundred and four females, altogether, ten thousand two hundred and forty-three; of this number more than six thousand could read, and more than one thousand could

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write. There were also absent two thousand seven hundred and thirteen, who were in the habit of receiving instruction. Thus twelve thousand nine hundred and fifty-six were found belonging to the schools, out of a population of about thirty-seven thousand. This, however, was their state before the ravages of a destructive malady, which afterwards spread through the district, had been felt. The malady referred to appeared to be the same as the influenza; and, so strong was the religious impulse it produced on the minds of the natives, that immediately five thousand copies of the elementary sheet, or first book for learners, were demanded for new scholars; and the missionaries, at that time, computed the number of pupils to be eighteen thousand. Many of the learners, of course, were adults; some of them far advanced in life; and altogether presenting the rare phenomenon of one half of the population of a country enrolled as actual attendants at school; either just learning to read, or having made that valuable acquisition.

The progress of religion at Lahaina was very encouraging, when Mr. Richards was compelled to visit Honoruru, in the autumn of 1827. In consequence of the outrage, by the seamen of Captain Clarke, on the village in which he was residing, the people became very anxious respecting him: his life had been so often and so violently threatened, that many were apprehensive they should never see his face again. On this account, they held a special meeting for prayer on his behalf; and smaller meetings were conti-

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nued, for the same purpose, till his return. The first morning after his arrival, it was estimated that a thousand natives called to express their friendly salutations, and their joy, that he had come back in safety. So strong an attachment to a missionary, speaks much in favour of the impression which religion had made upon their minds.

In April, 1827, about a thousand individuals, at and near the village, attended regular prayer meetings, and professed to be seeking the salvation of their souls. It was hoped that many were truly pious, but it was thought best to exercise great caution in admitting members to the church. In the preceding month, eleven persons, including some high chiefs, were received to the communion.

The regular solemnization of marriages was a pleasing evidence of the improvement of morals, already consequent upon the introduction of Christianity; Mr. Richards had married seven hundred and fifty-one couples, previously to April 14, 1828. The nature of the marriage vow was fully understood by the people, and the chiefs made strict laws against its violation. Only two cases of this kind had been discovered; which, considering the former profligacy of the people, was very remarkable. The punishments inflicted upon delinquents in these cases, were calculated not only to terrify others, but to make the law generally known. One of them was sentenced to labour on the high-ways till a certain amount of work should have been performed; and the other, whose delinquency was attended with

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peculiar aggravations, received judgment to be confined a year in irons.

Strict laws were also in existence against the sale of ardent spirits, and were rigidly enforced. A man was tried by the governor, in presence of the king and other chiefs, for having sold a bottle of rum, which must, of course, have been smuggled; and, being found guilty, he was fined two hundred dollars.

In the following year, the station at Kairua, in Hawaii, suffered a great bereavement by the death of Mrs. Bishop, which took place on the 21st of February, after a distressing illness of six months: she was a woman of many excellent qualities, all of which were consecrated to the service of her Lord. The circumstances of her sickness were such as called forth much sympathy from the natives. Her death was also happily the occasion of much seriousness among them, and a revival of religion followed. The thought, that her dying prayers were offered, that they might meet her in heaven, was more impressive to their minds than any argument or persuasion. In the month after this event took place, the houses of the missionaries were thronged with inquirers from morning till late at night; and, on every successive day, several presented themselves for the first time, as having resolved that they would seek the Lord, and make the salvation of their souls their chief concern. In April, the number of serious inquirers amounted to not less than two hundred, and the work was still advancing. A striking trait in this revival, was the deep sense of sin which seemed to be

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general. The people were not backward to express the enormity of their conduct in the days of their ignorance. As the light dawned upon them, they saw that many things were grossly wicked, on the moral nature of which they had formerly never spent a thought.

It was not to be expected that of these inquirers all would ultimately give proof of genuine piety; but such was the decisive change effected in the manners and morals of many, that, to use the words of Messrs. Thurston and Bishop, "the furious savage had become the humble follower of the Lamb; and the dishonest and brutalized son of earth, the zealous promoter of order, sobriety, and Christian morality."

Amonst other means adopted for the improvement of the people, was the institution of societies for their mutual religious edification and encouragement. Of these societies, which met weekly, the members engaged to lead sober and moral lives; to attend diligently upon the means of grace; to observe the duty of secret and family prayer; and to pursue the course of moral and religious improvement. At these meetings, practical subjects were discussed; and the association had altogether a powerful effect upon public sentiment, in raising the standard of Christian morals.

One of the converts at Kairua, and the very first-fruit of the mission, was Kakupuohi, an aged chief woman, and one of the wives of the king who was reigning when Captain Cook first visited the islands. Though nearly eighty years old when the means of instruction first

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became accessible to her, and though her natural faculties were then much blunted, she nevertheless learned to read. Her perseverance in this, even after being dissuaded from the attempt by the missionaries, was truly admirable.

In the autumn of this year, Mr. Ely was compelled to embark for America, in consequence of the severe and alarming illness both of himself and his wife. The station which he had occupied was that of Kaavaro, where, for nearly five years, he had laboured with commendable diligence and great success. To this station Mr. Ruggles was removed from his station at Waiakea; and, after an interval of some little time, during which the natives, according to their own account, learned the true value of missionary labour, Mr. Goodrich was appointed to occupy the sphere thus vacated. When it was known that a mission family was on board a vessel in the bay, the ship was surrounded with the canoes of the natives; and, on landing, the family was thronged and escorted to the mission house by hundreds of the natives, many of whom wept for joy; and, for three weeks, the house was crowded with congratulatory visitors from morning till ten at night.

Considerable solicitude having been felt by the society in America, on account of the arrival of a Roman Catholic mission, in the year 1826, it may not be uninteresting to offer to the reader a few facts connected with so singular an undertaking. This mission, consisting of three ecclesiastics and six seculars, sailed from Bourdeaux for the Pacific, having the Sandwich Islands

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particularly in view; and it is but reasonable to presume, that the enterprise was undertaken with the knowledge and approbation of the French authorities, ecclesiastical and civil.

It is probable that the attention of the Catholic church was attracted to the Sandwich Islands, in the first instance, by accounts respecting them which had been derived from the statements of the Protestant missionaries, and which had been published in France. At the same time, it happened, that John Rives, a Frenchman, of base character, was on a visit to his native country, after having resided many years at the islands. This man gave glowing descriptions of the climate and soil; pretending that he had received large possessions from the chiefs; and it was by his advice, as the delegation afterwards declared, that their mission was commenced. He, however, deserted them in the end; and his possessions they never were able to find.

They arrived at Honoruru in the summer of 1827, having touched at other places, probably in South America: they appeared to be poor, and not to know very well what to do. The government was very unwilling that they should remain, but the captain of the vessel in which they were conveyed, pleaded that he was short of provisions, and could not give them a passage back.

The chief ecclesiastic had died on the passage; two seculars soon left the islands; and two ecclesiastics, a farmer and two mechanics, remained. For some time they kept themselves much secluded, from an apprehension that they

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should be ordered away by the government, but the farmer and mechanics after a while engaged in their several employments, and the ecclesiastics devoted themselves to the acquisition of the language. They held a meeting on the sabbath, which was attended by a few foreigners; but the natives appeared to take little interest in the services, as they were unintelligible to them. On their proposing to teach their religion to some attendants of the king, a native replied that it was just like the old worship in the islands. Indeed, while it was evident that the most profligate part of the foreigners cordially wished them success, the friends of human happiness could not be sufficiently thankful that so much light had been diffused amongst the people previously to their arrival. There were abundance of materials from which it might have been expected that a Catholic priesthood would have made proselytes; and in regard to this danger, as well as all others, the missionaries saw more and more reason to admire the care of Him, who has declared, that "lest any hurt his vineyard, he will keep it night and day."

Though we shall be a little anticipating the order of events, it may be as well to mention here, that the mission was ultimately sent away from the islands by the native authorities. The removal took place on the 24th of December, 1831, and was effected in a manner the most considerate and humane. At an expense of about a thousand dollars, the brig Waverley was fitted out, and despatched to the coast of California, a country professing the Romish faith, taking

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with the Jesuits an exact certificate of all their goods, which was committed to the charge of the captain of the vessel.

In the autumn of 1823, Mr. Stewart, having accepted the office of chaplain in the navy of the United States, with the prospect of being assigned to a ship then about to visit the Pacific Ocean, was appointed by the society special agent to the Sandwich Islands. Mr. Stewart, having been for three years a member of this mission, and feeling a deep interest in the missionaries personally, and in the success of their labours, possessed great advantages, both for conveying, in the best manner, the sympathy of the committee to these distant brethren, and also for ascertaining their state, and advising them in regard to their duties. He sailed from the United States, as chaplain of the frigate Guerriere, in February, 1829; was transferred to the sloop of war Vincennes, Captain Finch, while on the western coast of South America; and visited the Sandwich Islands, in the latter vessel, on his way home by the Cape of Good Hope.

In passing up the eastern side of Hawaii, the ship entered the port of Byron's Bay, or Waiakea, where she remained several days.

Mr. Stewart's description of the religious service, on the first sabbath after his return to the islands, will perhaps convey the most correct idea of the change which had taken place, in the character of the natives, during the period of his absence.

The chapel at Hido is stated to be an immense structure, capable of containing many thousands,

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and every part of it was filled, except a small area in front of the pulpit. "I can scarce describe," says Mr. Stewart, "the emotions experienced, on glancing over the number of persons seated thickly on the matted floor, so as to seem literally one mass of heads, covering an area of more than nine thousand feet. I have gazed," he adds, "on worshipping assemblies of every variety of character, from those formed of the high and the princely, with a splendour and pageantry of train befitting the cathedrals in which they bowed, to the humblest *two or three* who ever came together at a place *where prayer is wont to be made.* I have listened with delighted attention to some of the highest eloquence which either the pulpits of America or England in the present day can furnish, and have watched with sympathetic excitement the enthusiasm it produced; but it was left for a worshipping assembly at Hido, the most obscure corner of these distant islands, to inspire me with the liveliest emotions ever experienced, and to leave on my mind the deepest impressions of the extent and unsearchable riches of the gospel; emotions and impressions derived simply from an ocular demonstration of the power of the word of God upon untutored man.

"The depth of the impression arose from the irresistible conviction that the Spirit of God was there. With the exception of the inferior chiefs having charge of the districts, and their dependants, of two or three native members of the church, and of the mission family, scarcely one of the whole multitude was in other than the na-

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tive dress, the maro, and the kihei. In this respect, and in the posture of sitting, the assembly was truly pagan, totally unlike those of the Society Islands, and as unlike any thing of the kind at home: but the breathless silence, the eager attention, the half suppressed sigh, the tear, the varied feelings—sad, peaceful, or joyous—discoverable in the faces of many, spoke the presence of the invisible but omnipotent Power, which can alone melt and renew the heart of man, even as it alone first brought it into existence.

"It was, in a word, a heathen congregation laying hold on the hopes of eternity:—a heathen congregation, fully sensible of the darkness and despair of their original state, and exulting in the first beams of truth, and in the certain dawning of the Sun of righteousness; thirsting after the sweet and reviving waters of life, and, by every look, expressing the heart-felt sentiment, 'How beautiful upon the mountains are the feet of him who bringeth good tidings; who bringeth good tidings of good, who publisheth salvation.'

"The simple appearance and earnest deportment of this obscure congregation, whom, at no remote period, I had known only as a set of rude, licentious, and wild pagans, did more to rivet the conviction of the Divine origin of the Bible, and of the holy influences by which it is accompanied to the hearts of men, than all the arguments, and apologies, and defences of Christianity I ever read."

Instruction of every kind, it was stated by Mr. Stewart, was at that time eagerly and universally sought; and, only the week before his

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arrival, not less than ten thousand people were assembled at a school examination. The mission house was daily crowded with earnest inquirers after the ways of truth; evil customs and atrocious vices were abandoned; a strict outward conformity to good morals observed; and numbers, it was hoped, had yielded, and were yielding themselves to all the sweet charities and pure affections of genuine piety.

As a proof of the progress made by the natives in the arts and customs of civilized life, Mr. Stewart's account of the king's house at Oahu affords a striking instance. The whole consisted of one apartment, spacious, light, lofty, and truly elegant; all the timbers in sight, the numerous posts, rafters, and centre pillars, each of substantial size, were of a dark, hard wood, hewn with the nicest regularity. The lashings of cinnet, made of the fibres of the cocoa-nut bleached white, were put on with such neatness, and wrought into so beautiful a pattern, at close and regular intervals, as to give to the posts and rafters the appearance of being divided into natural sections; and to produce, by the whiteness and nice workmanship of the braid, in contrast with the colours of the wood, an effect striking and highly ornamental.

The floor was also a novelty, and an experiment: it consisted of a pavement of stone and mortar, spread with a cement of lime, having all the smoothness and hardness of marble; this was in place of the rushes or grass with which the ground was formerly strown, as a foundation for the mats. Upon the new floor, beautifully

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variegated mats of Tauai were spread, forming a carpet as delightful and appropriate to the climate as could have been selected. Large windows on either side, and the folding doors of glass at each end, were hung with draperies of crimson damask: besides which, and the mats on the floors, the furniture consisted of handsome pier tables and large mirrors; of a line of glass chandeliers suspended through the centre; with lustres and candelabra of bronze, affixed to the pillars lining the sides and ends of the apartment; and of portraits in oil of the late king and queen, taken in London, placed at the upper end, in carved frames richly gilt.

There were no anterooms; but, on the occasion of Mr. Stewart's introduction, in company with Captain Finch and the officers of the Vincennes, the young monarch was seated in an arm chair, spread with a splendid cloak of yellow feathers, and situated in the middle of the apartment, about sixty feet in front, or two-thirds the length of the room. His dress was the Windsor uniform of the first rank, with epaulettes of gold, the present of George IV., and an undress of white, with silk stockings and thin shoes. On a sofa, immediately on his right, were Kaahumanu, the regent; and the two ex-queens, Kinau, then wife of General Kekuanaoa, and Kekauruhoa.

The whole business of introduction seems to have been conducted with the utmost order and propriety; and when all were seated, Captain Finch, availing himself of the services of Mr. Bingham as interpreter, requested him to take a seat by his side; and then rising, read, in

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a distinct and impressive manner, the letter with which he had been entrusted from the president of the United States to the king of the Sandwich Islands.

This document was such as became the government of a Christian nation. It recommended to the natives "the true religion—the religion of the Christian's Bible." It recognized the rapid progress which had been made at the islands, in letters and religion. While it asked protection for citizens of the United States, whose conduct was peaceable; it explicitly assented that others should be subject to the censure and punishment inflicted by the laws of the place. It stated, also, that the government had heard, with pain, of the violation of these laws by American citizens, and had sought to know and to punish the guilty; and it closed with bespeaking the favour of the rulers for the missionaries.

The president sent, also, the following articles to the rulers, as tokens of his regard, and a testimony of the interest felt by the government of the United States in the prosperity and improvement of the people of the Sandwich Islands; namely, a pair of globes, and a map of the United States, to the king; a silver vase to Kaahumanu, with her name and the arms of the United States engraved upon it; two silver goblets to Nahienaena, with a similar engraving; a map of the world to Boki; and another to Kuakini.

Captain Finch presented these presents, and the letter from the government, in the kindest and most respectful manner, and accompanied them by a handsome letter of his own. The in-

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tercourse of this commander and his officers, with the young king and chiefs, was of a very favourable character, and left a most grateful impression upon their minds.

The expressions in the president's letter were, on two points, especially valuable: namely, first, the recommendation of the Bible; and then the intimation of the declaration, that the rulers might punish American citizens, and of course all foreigners, who should violate the laws of the islands. On these two points profligate foreigners had laboured hard to mislead the people; they were accustomed to assert, that kings, and presidents, and other great men in civilized countries, looked down upon the Christian religion as beneath their notice, and as fitted only for the lowest of the people; and, in regard to foreign residents, it was repeatedly and often stated, in a threatening tone, that the government of the United States would be displeased, if Americans should be punished for violating the laws of the chiefs. Though these assertions had been but partially believed, it was a great satisfaction to the chiefs, to learn, from the president himself, that they had a right to enforce their laws upon all persons within their own territory.

The abolition of idolatry, and the adoption of the Christian religion; the consequent change in the whole condition of the people, with the dissemination of letters and truth, and the establishment of the press; rendered new and wholesome laws not only desirable, but absolutely necessary for the inhabitants of the Sandwich Islands. The most intelligent and influential of

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recent visitors had seen this necessity, and had urged upon the government the importance of enacting and enforcing laws, conformable to the light and knowledge then disseminated, amongst the people.

So early as the summer of 1825, Lord Byron, during his visit in the ship Blonde, at a general council of the chiefs, convened principally for the purpose of acknowledging the right of the present king to the throne, and of appointing a regency during the minority, took occasion to submit to them a brief schedule of civil polity adapted to their new state, and a set of maritime regulations, in reference to foreign shipping frequenting the port. The last were put into immediate operation, to the abrogation of others, more unequal and exorbitant, previously existing.

The suggestions of this nobleman, however, referred rather to the form of government, and the respective and relative rights of the king, chiefs, and people, and to the tenure of lands, etc., than to a criminal or municipal code; and, towards the close of the same year, an attempt was made, by the regents and their associates, to lay a foundation for laws affecting these points. This was by a public discussion of the precepts of the decalogue, at a council then convened, preparatory to the promulgation of specific laws founded upon them. At this discussion, some of the missionaries had been invited by the regents, Karaimoku and Kaahumanu, to be present; but, on information of this circulating amongst the residents, a party of them, comprising some individuals of influence,

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so violently interrupted the council, throwing out such menaces and threats against the members of the mission, even to the taking of life, that the chiefs were intimidated, and for the time relinquished their purpose.

Two years afterwards, however, in December, 1827, notwithstanding that the opposition of the foreigners had continued rather to increase than to diminish, the king and chiefs, in the general council, determined on the promulgation of laws against murder, theft, and adultery: the first to be punishable by death, and the other two by imprisonment in irons.

The proclamation of these, with their respective penalties, was first made by the king, in person, supported by the regent Kaahumanu, by Governor Boki, and all the high chiefs, in a grove of cocoa-nut trees, near the sea shore. There were present an immense throng of the people, and many foreigners. The laws were immediately printed by the authority of the government, and extensively circulated in hand bills. Shortly after, an addition was made to the code, of others against gambling, drunkenness, prostitution, and profanation of the sabbath by improper amusements or labour.

So decided a step as the issuing these edicts, just before the arrival of the Vincennes, argued well, and was ably supported by the letter from the president of the United States. It must not be supposed, however, that it could be an easy matter to enforce salutary restraints upon bold, artful, and abandoned foreign residents. Some passages from the proclamation of the king, will

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show the simplicity with which an appeal was made by these injured people, not only to the better feelings of their own community, but to the inhabitants of other countries.

"This, therefore, is my proclamation, which I make known to you, all people from foreign countries: the laws of my country prohibit murder, theft, adultery, prostitution, retailing ardent spirits at houses for selling spirits, amusements on the sabbath day, gambling and betting on the sabbath day, and at all times.

"If any man shall transgress any of these laws, he is liable to the penalty; the same for every foreigner, and for the people of these islands: whoever shall violate these laws shall be punished.

"This also I make known. The love of the great God of heaven, that is the great thing by which we shall promote peace; let all men who remain here obey it."

In another part of the proclamation is an affecting allusion to the dependent state of this unsophisticated people.

"This is our communication to you all, ye parents from the countries whence originate the winds: have compassion on a nation of little children, very small and young, and who are yet in mental darkness; help us to do right, and follow with us that which will be for the best good of this our country."

During the visit of Mr. Stewart, he had many opportunities of observing the progress of civilization amongst the natives, all which must have been highly gratifying to one so deeply

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interested as he was in their temporal and spiritual welfare. As a specimen of their improvement in architecture, he particularly mentions the chapel at Lahaina, a building of stone, ninety-eight feet long, and sixty-two broad, two stories in height, intended to be furnished with galleries, and calculated to afford seats for three thousand hearers. Of this building the walls were finished, and the roof nearly in readiness to be placed upon them at the time of his visit. It was pleasantly situated near the finest grove of cocoa-nut trees in the district, had been erected exclusively at the expense of the governor and chiefs at Maui, and was expected, when complete, to be the most substantial and noble structure in the Polynesian Islands.

While at Lahaina, Mr. Stewart had an opportunity of observing the progress made in the different schools; and although, in company with Captain Finch, he had been present before at a quarterly examination of the kind, arrangements were made by Kaahumanu to enable him to witness a general examination of the schools of the whole island; early information of which was circulated through the various districts of Oahu.

It took place in the chapel, a building one hundred and ninety-eight feet in length, and seventy-eight in breadth. The scholars included persons of every age, and the number was very great, amounting to many thousands.

The morning was appropriated to a review of the schools most recently established in distant parts of the island, and to those whose proficiency extended only to reading; the chapel was,

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consequently, two or three times successively filled with these, arranged by schools in regular lines along its matted floor. The people were almost exclusively dressed in native cloth, but all in new garments, many of which consisted of immense folds arranged around the figure with taste and beauty. In general, each school was in uniform; some in mantles and kiheis of black, some of yellow, some of pink, some of white, some striped, some spotted, some plain, all meeting the eye with lively and agreeable effect.

"I never," says Mr. Stewart, "during my residence in the islands, on any occasion of festivity or amusement, in which a multitude of the people have been brought together, have seen evidences of greater interest or pleasure, in the passing scenes, than were now manifested. All seemed desirous of giving testimony to the importance and value of their present attainments, and of the happiness they find in the new order of things.

"The schools occupied about two-thirds of the chapel; the remaining part had been appropriated to the accommodation of the female chiefs, and kept in reserve for them, until, with all the ancient paraphernalia of the chieftainship, they had been borne in procession from their respective residences to the chapel. The display made by these, as seen from the seats to which we were conducted, was beautiful and imposing."

The examination consisted, like all others of a similar kind, of specimens in reading and writing, exercises in arithmetic, etc., etc.; concluding, at the end of an hour or more, with a hymn

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and a short prayer. The greater portion of the specimens of writing and composition, which had been, of course, prepared by the more advanced only, were letters addressed to Captain Finch, expressing the happiness occasioned by his visit, with the views of the different writers on the subjects of learning and religion. Some hundreds of these were committed to him by the writers, after being subjected to the inspection of the various foreigners present.

Understanding that the females would leave the chapel in procession, Captain Finch and Mr. Stewart walked out before them, and took their stand in the upper verandah of the palace built by Kairamoku, commanding a fine view of the whole street, from the chapel to the house where they were to be set down. The children of Kekuanaoa went first; but, unaccustomed to this ancient mode of conveyance, the moment their couch of state was elevated on the shoulders of their bearers, and moved forward with its complement of feathered staffs and train, the young nobles began screaming so loudly, that their attendants were obliged to lower them from their lofty seats, and allow the pageant to pass on unoccupied. Next came the queens, and last the princess, preceded by the king and suite on foot, and escorted by a file of the royal guards on either side, to keep open a passage sufficiently wide for her throne and its bearers, amidst the immense throng of gaily dressed thousands around.

"The scene," says Mr. Stewart, "thus presented, was highly exciting. This bearing of

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some favourite of a nation upon the heads of the people, has always been associated, in my mind, with a state of high-wrought enthusiasm,—an enthusiasm springing from a just admiration, and a sincere love of the object calling it into action; and the sympathetic influence of which seizes irresistibly on the heart, even of an uninterested spectator. I could not free myself from an influence of the kind on this occasion, nor was it necessary; for, she who was thus borne aloft, surrounded by all the glory of her rank, and the gaze of ten thousand eyes, was the joy of the people, and the delight of the whole nation. While I gazed in admiration on her as she passed triumphantly along, beneath a canopy of magnificent kahiles, nodding with grace and stateliness in the breeze, as cheer after cheer, from the widespread and admiring multitude, greeted her on her way: I thought, and remarked, that the pageant, though destitute of the gilding of equipage, and caparison of horse, seen in other countries, equalled, if it did not surpass, in its effect upon the eye and the heart, any I had ever witnessed."

Nor were the religious meetings of the people, though conducted with much simplicity, less interesting, or even less striking, than this splendid scene. Mr. Stewart describes a meeting for religious conversation and prayer, which was held in a large school house near the residences of the principal chiefs, as being composed of persons of every rank and condition amongst the people. As he entered the lowly door, and hum-

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ble but wide apartment, the light of a few tin lamps at long intervals, placed against the posts which supported the roof, fell dimly upon the countenances and figures of at least a thousand people; all waiting, in profound silence, the arrival of one who should teach them in the things of eternity.

After a hymn and prayer, and a few remarks suited to the occasion, any one who felt desirous of asking a question, or of expressing a sentiment upon the subjects for which the meeting was instituted, was requested to speak; upon which much interesting conversation between the natives and Mr. Bingham took place. The remarks and the feelings of many thus unfolded were deeply touching, and fully demonstrated the efficacy of the gospel, in enlightening the mind, and melting the heart of man, in his most uncultivated state.

On the first sabbath of October, Mr. Stewart saw the church at Oahu crowded with thousands of worshippers, many of whom appeared to be deeply interested in the preaching of the gospel, and all of whom were attentive. After the usual service on the occasion of the administration of the Lord's supper, the names of seven individuals were announced, as those now to be received into the church. They had been in a state of probation for some months, and were called upon to present themselves publicly, to profess their belief in the articles of the Christian faith, and to take upon them the vows of the church covenant. This they did, standing in front of the pulpit and communion table, surrounded by the members of the church, occupying two rows of seats in the square

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enclosing it. Five of them were men, and two women, from twenty to forty-five years of age.

After assenting to the articles of faith, and taking upon them the obligations contained in the church covenant, they were all baptized; and then, each for himself, both male and female, subscribing his name to the roll subjoined to the preceding documents, all were proclaimed full members of the church, and commended to the special love and care of their fellow members. The ceremony was succeeded by the presentation for baptism of several infants, neatly dressed like the children of Europeans.

"It was an occasion," says Mr. Stewart, "which necessarily called from the pious mind the most devout thanksgiving unto God, for the rich displays of his grace here made; while it elicited the most ardent prayer, that thus, 'He who is mighty to save,' would 'go forth conquering and to conquer.' The most unreflecting and incredulous mind could not have looked upon the scene without admiration, at the decorum and seeming piety which pervaded the whole. The number of the communicants was near two hundred, all natives, with the exception of Mr. Stribling, myself, and the mission family; presenting, in their deportment and whole appearance, as great a degree of intelligence, devotion, and entire respectability, as any ordinary church in our country.

"The happiness to me, of thus surrounding the table of our common Lord with most of my old associates and missionary friends, and with so many of the chiefs and people, whose spiritual

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welfare has long been a topic of the deepest interest and prayer, was exceedingly great, and filled my heart with gratitude and praise."

Mr. Stewart visited Kaavaroa, on the 13th of October, 1829. The principal difference he observed between this and the other stations, as it respected the appearance of the congregations, was, that here the place of worship was a small grove of trees, immediately in front of Naibe's house, paved with a natural bed of smooth lava. The chapel which had been built was far from adequate to accommodate the immense congregation, which usually assembled from the opposite side of the bay, and from along the coast for many miles below. On occasion of Mr. Stewart's visit, not less than five thousand were clustered round the preacher, and the circle of chieftains in the centre of the grove, as quiet, orderly, and seemingly as devout an audience, as if each knew and felt that he was hastening for eternity.

"A more pleasing and impressive scene," observes Mr. Stewart, "could scarcely be sketched, than that presented by the dispersion of the audience at the close of the afternoon service. By far the greater portion of the multitude had arrived by water; and, shortly after the benediction had been pronounced, without a rude, or a noisy word, or a single act of impropriety, canoes were launched from every part of the rocky shore, and filled with the light and happy faces of the recent worshippers, were seen speeding to their respective homes. I counted the canoes as we rowed off to the ship; and, though many had already passed out of sight beyond the southern

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point, and many were yet unlaunched, I numbered two hundred and ten, each containing from three to fifteen persons, many of whom were twelve or fourteen miles, and some even a greater distance from their homes."

Such was the interest and excitement at this time, on the subject of religion, along the whole coast, and even a good portion of the island, that Mr. and Mrs. Thurston informed Mr. Stewart, it was literally true, that they were denied the ordinary hours for sleep and food, by the visits of persons demanding instruction in the way of salvation. Numbers daily crowded their premises for this purpose, not only from their immediate neighbourhood, but from regions at a distance, and many of these travelling on foot. Often they could remain only for a few hours, while their simple business was the inquiry, "What shall we do to be saved?"

After visiting several places in this neighbourhood, Mr. Stewart had the pleasure of welcoming a party of the chiefs, including the wife and daughter of Governor Adams, Kamakau, and several others, on board the ship. One of the most interesting of this party, was a tall, venerable, fine-featured old lady, with a benignant expression of countenance, and head white as silver; she appeared to be eighty years of age, though probably not so old. She was, in her youth, the wife of the king of the island, in the time of Captain Cook. Under any circumstances, the sight of an individual thus associated with the discovery of the islands, and the fate of the lamented navigator, would be interesting; but the

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facts we have already detailed, connected with her later history, rendered it doubly so. She had lived not only to see the introduction of the religion of salvation in her long benighted country, but to share, as was confidently believed, in its richest blessings herself; she is a member of the church, and has so diligently applied to study, as to be able to read a portion of the New Testament in her native language. These facts afford pleasing evidence of the progress of the gospel, in the different islands, in the close of the year 1829.

The mission press at the islands had commenced its operations on the first Monday in January, 1822. From that time, when the language was just beginning to assume a written form, until March 20, 1830, scarcely ten years after the mission was commenced, twenty-two distinct books had been printed in the native language, averaging thirty-seven small pages, and amounting to three hundred and eighty-seven thousand copies, and ten million two hundred and eighty-seven thousand eight hundred pages. This printing was executed at Honoruru, where there were two presses. But, besides this, three million three hundred and forty-five thousand pages, in the Hawaiian language, were printed in the United States, containing the Gospels of Matthew, Mark, and John, which swells the whole amount of printing at that time, for the use of the islanders, to thirteen million six hundred and thirty-two thousand eight hundred pages; reckoning the twenty-two distinct works in a continuous series, the number of pages in

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the series would be three hundred and thirty-two. Of these forty were elementary, and the rest either portions of Scripture, or strictly evangelical reading, the best adapted to the condition of the people which could have been selected under existing circumstances.

The cheapness with which the system of education was thus far maintained among the Sandwich Islanders was truly astonishing. If all the books then printed had been distributed gratuitously among the people, the whole cost of instruction for each of the fifty thousand learners would have been less than one-third of a dollar; the supply of books having been almost the only expense. Each of the nine hundred schools would have cost only about fifteen dollars, which is not more than is given as a month's wages for a schoolmaster in America. These books, however, were not distributed gratuitously; the missionaries thought it best for the natives to pay for the books which were put into their hands, and this they were both able and willing to do, the usual medium of purchase being either labour or the products of the island.

The printing establishment, indeed, was prevented from wholly supporting itself, only by the want of a circulating medium among the natives.

It is a fact of considerable importance in the records of the Sandwich Islands, that, in the year 1830, one-third part of the people had been brought into schools, and one-half of these had been taught to read; many were able to write, and some were versed in the elementary principles of arithmetic.

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Nine hundred of the natives were employed as schoolmasters. The missionaries having felt the importance of raising the qualifications of persons thus employed, schools had been instituted for them in various places, under the immediate in struction of the missionaries, their wives, or the single females connected with the mission. In these schools were taught reading, writing, and arithmetic. It was intended soon to add geography, and the first principles of astronomy; and, as the habits and attainments of pupils might fit them for it, to open the other departments of science to their pursuit.

The manner in which prayer meetings, and meetings for religious inquiry, were at this time attended, has already been described as extremely encouraging; and the facts are such as can only be traced to the blessing of God on the establishment of a Christian mission. But, to guard against misapprehension, it is necessary to take another view. A moment's reflection will be sufficient to show that, after all, the work of evangelizing and civilizing the islands had but just commenced; the nation was yet in its infancy; it was just beginning to understand the advantages of the social state. The elements of individual improvement, and domestic happiness, and national order and prosperity had been introduced, and the contrast was thus rendered more striking between the former and present condition of the nation; very few, indeed, had done more than merely cross the threshold of knowledge. Salvation through the Lamb that was slain had been brought before the minds of thousands, and many

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had fled to lay hold on the hope set before them; but still their advantages, both intellectual and spiritual, were few and scanty, compared with those of the people of more civilized nations. The regular preaching of the gospel was enjoyed by not more than one-fourth of the inhabitants; the rest saw only a few rays of light. Two small companies of idolaters had been discovered in Hawaii, and it was feared that others still retained an attachment to their former superstitions.

For the purpose of assisting the labourers already in the field, a third reinforcement of missionaries for the Sandwich Islands sailed, on the 28th of December, 1830, from New Bedford, in the ship New England, bound for the Pacific. The members of the reinforcement were the Rev. Messrs. Dwight Baldwin, Reuben Tinker, and Shelden Dibble, missionaries; and Mr. Andrew Johnstone, who was to be associated with Mr. Chamberlain as superintendent of secular concerns, in order that the latter might have more time for inspecting the schools. These brethren, who were all accompanied by their wives, reached the islands on the 7th of June, after a very pleasant passage, and were joyfully received by the missionaries and natives.

At this time, although the desire for instruction amongst the natives continued to be very encouraging, the disadvantages arising from the want of a higher degree of civilization, on the part of the natives, began soon to make themselves apparent. The impatience of restraint which the children discovered at school, and to which they were in part led by the want of parental discipline at

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home, rendered it difficult to carry out the necessary plans of tuition. Many were induced to enter by the novelty of a book prepared on purpose for them, and given to all who desired to learn; but, when the novelty was gone, and their books had become soiled and torn, not a few returned to their old habits of idleness.

This evil was greatly promoted by the incompetency of the teachers: they failed to interest, because their own stock of knowledge was exhausted, and the children, as well as the adults, were quick to perceive their deficiency. The immorality of many of the teachers was also a cause of great trouble to the missionaries. Upon the then existing system, the progress of instruction might be said to have had nearly attained its *ne plus ultra*, and was becoming stationary. It had accomplished all the good, and, indeed, more than all that could have been expected from it. Thousands had been taught to read the word of God, and some in every place had been taught to write; but now the system was in want of a radical reform, and one which must begin with the teachers.

Something had already been done at the several stations towards the instruction of the teachers; but, with the numerous pastoral labours of the missionaries, it was impossible for them adequately to remedy the evil. The missionaries, therefore, at their general meeting in June, 1831, resolved to commence a high school at Lahaina, under the tuition of Mr. Andrews, and the superintendence of five directors, of whom the principal tutor should be one. The plan of the

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school embraced a wider range than the mere preparation of native school teachers. Pious and promising natives were to be prepared to become assistant teachers of religion, and fellow labourers with the missionaries in publishing the gospel of Jesus. It was also the design of the institution to disseminate sound knowledge through the islands, embracing literature and the sciences, and whatever would be likely eventually to elevate the natives from their ignorance, and render them a thinking, enlightened, and virtuous people. The number of scholars for the first year was limited to fifty, exclusive of the young king and five of his friends; and these were to be sent from the four principal islands, in proportion to their number of inhabitants. It was decided to introduce, as far as possible, the system of manual labour.

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CHAPTER XII.

Enlarged preparations for printing the Holy Scriptures—Enactments of the chiefs in favour of temperance—Conversion of the priestess of the volcano—Improvement of the social condition of the people—Laxity of parental discipline among the people—Progress of temperance—Discontinuance of the use of tobacco among the native Christians at Lahaina—Attention to religion among the seamen—Increase of native churches—Death of the regent Kaahumanu—Sketch of her character—Important effects of her death upon the nation—Establishment of normal schools—Brief mission to the Marquesas—First newspaper in the Sandwich Islands—Comprehensive view of the state of the mission in 1836—*Congregations, churches, schools, and printing.*

THE reinforcement, which had sailed in the close of the year 1830, took out a fresh press, and the other necessary materials for a printing establishment in the island of Hawaii. Liberal grants from the American Bible Society, of five thousand dollars, for printing an edition of twenty thousand copies of the New Testament; with another grant from the Tract Society, of five hundred dollars, for printing religious tracts in the Hawaiian language; enabled the missionaries to keep both their presses continually employed.

Such was the state of things in the different islands, when a number of chiefs and others, approving of the object, assembled at Honoruru, for the purpose of forming a national Temperance

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Society. About a thousand names were immediately subscribed; and it was proposed to circulate copies of the resolutions adopted by the society throughout the islands, and to obtain as many signatures as possible. The resolutions were in substance—that the subscribers would neither drink ardent spirits for pleasure, deal in them for gain, engage in distilling them, offer them to any one as an act of civility, nor give them to workmen on account of their labour. Kuakini, the governor of Oahu, being afterwards applied to for a license to sell ardent spirits to *foreigners only*, not to natives, made this answer, "To *horses*, *cattle*, and *hogs*, you may sell rum; but to *real men*, you must not on these shores."

Another fact, which may be introduced here as having occurred about this time, and which is interesting as illustrating the sovereign dispensations of Divine grace, was the hopeful conversion of some on whom there was, apparently, the least reason to hope that religious impression would become effectual. Among these may be particularly specified three of the formerly riotous crew of the English ship Daniel. One of the number, who lived on the shore at Lahaina, had been proposed for admission to the church in the very place where he had once joined with his comrades in making the attack upon the mission family; and two others had become hopefully pious. A change of character, not less striking and admirable in its circumstances, was that which took place in the instance of the great priestess of Péle, the goddess of the volcano. This woman had left her residence in Hamakua, to take up her abode

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where she could enjoy the preaching of the gospel; being fully convinced of her folly in officiating as high priestess to that which had once been regarded as the most terrible of the island gods. When questioned by the missionaries respecting her former belief in the imaginary goddess, her feelings seemed to revolt from the subject; but she was induced to confess, that she once thought it to be a reality. The people, she said, used to think that her power was irresistible. They used to pray to her; and also to Péle, to take care of her, that thereby she might be propitious to them. They were required to prostrate themselves when she passed, on pain of death; but now she took her place at the footstool of sovereign mercy, anxiously inquiring, with hundreds of others, the way of life.

It must not be forgotten, however, in the pleasure excited by the narration of these and similar occurrences, that the great mass of the natives were, at this time, necessarily ignorant of the arts of domestic life in use among civilized nations. Their life was still little better than a round of indolence, with barely labour enough to keep them from starvation. Their houses were small and filthy, consisting of but one apartment for all the members of the family, and but one low door for entrance; the whole often affording but an imperfect shelter from the rains. Their furniture consisted of a few mats for beds, spread upon the ground; a few calabashes for food and water; and a rude tray, in which they pounded their food with a stone. Their clothing amounted to little more than a cloth worn round the loins, and

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another thrown carelessly over the shoulders; or, sometimes, it was more scanty even than this: it being true of them, as of all other inhabitants of tropical regions living in a state of untutored nature, that they looked upon clothing rather as an ornament than a covering. It was the aim and hope of the missionaries, by setting an example of industry, to excite a desire of improvement in the people round them; and, though formidable difficulties opposed, they despaired not of a general revolution in the social condition of the islanders. Many of the natives had learned the use of tools, by seeing foreign workmen belonging to the resident traders use them; and their own ingenuity had enabled them to make many useful articles, when the pattern was before them. In this manner they had acquired the ability, to some extent, to manufacture doors, chairs, chests, tables, bedsteads, and cupboards. The braiding and sewing of hats and bonnets, from the cocoanut and palm leaf, and the cutting and making of garments, had also been taught to a great number of persons by the females of the mission, and had come into extensive use.

The native females employed in the mission families had, of course, acquired an aptitude for various other useful services and arts. They had been taught to perform all the branches of domestic labour, according to the usages of civilized life; and those who were instructed in this manner taught others, so that in many families there began to be an air of neatness and comfort, to which they had previously been strangers. Whatever they saw about the persons, or in the fami-

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lies of the missionaries, which it was in their power to make, they endeavoured to imitate; and persevered until they had accomplished their purpose to their own satisfaction. Many built themselves comfortable houses, having separate lodging rooms; but, though cotton grows spontaneously in the islands, and might be cultivated to almost any extent, the natives are still unacquainted with the process of manufacturing cloth.

The habitations and persons of the chiefs, however, formed an exception to the foregoing remarks. All the principal chiefs, the young king excepted, had become members of the church, and gave satisfactory evidence of their piety. The decalogue had become a part of the law of the land; murder, theft, and adultery, were prohibited by special statutes; and, in Oahu, spirit shops, gaming houses, and riding on the sabbath for amusement, had been forbidden by the governor of the island. The prohibition was enforced by an armed police, and several horses of foreigners were seized, who were found violating the law.

A fourth reinforcement of the mission arrived at Honoruru, on the 17th of May, 1832, consisting of nineteen individuals, who sailed in the ship Averick; and, on the 21st of November, in the same year, a fifth reinforcement embarked from New London, Connecticut, in the ship Mentor.

In their communications at this time, the missionaries mention the extreme laxity of parental authority amongst the natives, which prevailed to such a degree, that when the children arrived at a suitable age for attending school, they were

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frequently altogether unmanageable. It was with difficulty they could be induced to attend either at school or on the public worship of God, and without more efficient means of bringing them under instruction, there appeared great reason to fear they might grow up as ignorant as their parents, and more vicious. There was nothing which the missionaries witnessed with more pain, than the criminal neglect, and often more criminal conduct of parents towards their children.

We have already mentioned the exemplary conduct of the most influential persons in the islands, in discountenancing both the use and sale of ardent spirits. The progress of this most important reformation was, in some degree, retarded at Honoruru, by the opposition of the foreigners, who persisted in continuing the trade. But at Lahaina no traffic whatever was allowed in spirituous liquors; and here foreigners, as well as natives, have attempted the introduction of it in vain: fines, imprisonment, or banishment followed the violation of this wholesome law; and from choice on the part of many, and necessity on the part of others, scarcely any of this fascinating poison was consumed on an island containing thirty-five thousand people, and not long since flooded with intemperance.

There was another kind of pernicious indulgence to which the islanders had also been addicted, and that was the intemperate use of tobacco. This habit prevailed to such a degree, that amongst the men, women, and children over ten years of age, scarcely one in forty was exempt from it; and the expense of time and

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health thus consumed was great. The members of the mission, however, having themselves first relinquished the use of the herb, a marked diminution soon took place in the prevalence of the habit; and it is a circumstance which gives a special interest to this reform, that it thus seemed to owe its commencement and progress entirely to other causes than the authority of the chiefs. At Lahaina, it commenced amongst the females, while Mr. Richards was absent at Honoruru, in consequence of addresses from Mrs. Richards and Miss Ogden, on the evils of tobacco. A number of females gave in their names in pledge of their entire abstinence: these prevailed on their husbands to relinquish smoking, and for successive days the people came in companies to the house of Mr. Richards, bringing their store of tobacco and pipes with them. Not only was Mr. Richards absent, but the chiefs also, and no other means were employed, except the persuasion of the two females just mentioned. There can be no doubt, that many of the natives acted from principle; and the influence of ardent spirits having been entirely banished from the place some time before, this other kindred evil was the less able to maintain its ground. More than two thousand five hundred natives, at Lahaina, thus pledged themselves to entire abstinence from the use of tobacco.

An unusual number of vessels resorted to Lahaina during the same year, probably in consequence of the greater absence of temptation to their crews which was found there than at Honoruru. Fourteen captains, and one hundred

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and fifty seamen, were at one time seen at the house of God; and there was among them a very promising spirit of serious inquiry, far greater than had ever been witnessed at the islands among this class of people before. This pleasing attention to religion occurred at the time, when the churches of America were preparing to send a missionary to the islands, for the especial benefit of seamen. One of the ship masters, whose attention had been awakened to the importance of seeking for salvation at a previous visit, had come to the resolution to refrain from the occupation of taking whales on the sabbath; and had performed a successful cruise, in the strict observance of this commendable resolution.

The number of natives admitted to the mission churches, during the year ending June, 1832, was two hundred and thirty-five; making the whole number admitted, since the commencement of the mission, six hundred and seventy-seven. Of these, about six individuals had been excommunicated; and about twenty-five had died, as it was believed, in the faith of the gospel. The names of Keopuolani, Taumuarii, Karaimoku, and Naihe, will long be held in affectionate remembrance by the church of Christ at the Sandwich Islands. And now it was their painful duty to place another name on the list of departed worthies—the name of one more distinguished than any of the others, as a religious reformer and benefactor of the nation. The queen regent, Kaahumanu, was removed by death, on the 5th of June, 1832. The here-

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ditary chiefs of the Sandwich and other islands on the Pacific Ocean, are of a higher order than the common people, in their physical structure, and in the character of their minds; and the queen, for native energy of character, was pre-eminent among the chiefs.

Naturally, Kaahumanu had been haughty and cruel; but when, at length, the gospel took hold upon her mind, it appeared to imbue her with its influence, and, through the power of the Holy Spirit, wrought a great, permanent, and most salutary change upon her disposition and character. While considered as the prop of the nation, she was the kind friend and benefactress of the missionaries, the firm supporter of their cause, and the faithful guardian of the infant churches which had been formed in the several islands. When the large reinforcement arrived in the Averick, she kindly sent them her salutations while yet on board ship, almost as soon as they entered the port. Being too ill to meet them, when they were publicly introduced to the government, she received them at her house, took each of them by the hand, expressed her satisfaction at their arrival, and was affected to tears. Being assured that they had come to seek the good of her people, she replied, "This is the single object of us all." Her deportment during her illness was most exemplary and instructive. Evidences of her Christian character seemed to multiply, as she approached the confines of earth, and drew near the ineffable glory of heaven; and some of the foreign residents,

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who before spoke lightly of Christianity, now declared their conviction that it was genuine. She had always appeared grateful on receiving portions of the Holy Scriptures, as they came successively from the press, and, until her strength was too much reduced, she spent much time in reading them. The last sheet of the New Testament was completed during her sickness, and an entire copy of the sacred volume was presented to her when she was no longer able to read. After surveying it attentively, both inside and out, she emphatically pronounced it, "*Maitai,*" (excellent,) then wrapped it carefully in her handkerchief, laid it upon her bosom, gently clasped her hands over it, and looked upwards, as if it were a passport to that immortal life, with which it had made her joyfully acquainted. She died in the full possession of her reason, which she employed to the last in supplicating and adoring thoughts of the Lord Jesus; and one of her last expressions was, "I will go to Him, and shall be comforted." She died at the age of fifty-eight years.

In the religious history of the Sandwich Islands, the death of Kaahumanu formed a crisis of no inconsiderable importance. Endowed with a rare capacity to govern, this chief ruler of the people threw the whole weight of her influence and authority into the scale of Christian morals and piety. None of the pious chiefs had influence enough to succeed to the high place which she occupied. On her dying bed, she did indeed name Kinau as her suc-

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cessor; and the young king, then arrived at maturity, publicly recognised her as his agent for transacting the business of the kingdom; but, in January, 1833, in consequence of a refusal of Kinau and other chiefs to gratify his wishes, he took counsel with "the young men which were brought up with him," and by his example virtually abrogated some of the most salutary laws which he had previously enacted. Hoapiri, a near relative, immediately came up from Maui, to dissuade him from measures so injurious to himself and the people. Upon the arrival of that pious chieftain, however, the king assembled the chiefs and people, and publicly declared that he took the reins of government into his own hands, and that with him was the power of making laws, and the power of life and death. He then published laws prohibiting only murder, adultery, and theft, from which the inference was drawn that these were the principal laws of the land. Yet he still recognised Kinau as his agent in transacting business, and it was hoped that the visit of Hoapiri could not be without a favourable influence upon his mind. His conduct towards the missionaries was never otherwise than of the most friendly character, and he cheerfully assented, even at this time, to an enlargement of their number, to meet the evident and urgent necessities of the people.

It soon became known that the highest chief had relaxed the reins of moral duty, and everywhere the effect was such as might have been expected. There was a falling off in the schools, and in the congregations; the sabbath began

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to be profaned by sinful recreations; not a few resumed their old habits of intemperance; some of the members of the church fell, and the love of others waxed cold: in short, it became painfully obvious, that there had been a lamentable change in the moral influences which had for years been operating upon the nation. As it regards the mission, the events that have been referred to were, in their ultimate influence, in many respects favourable: they were so, especially, in promoting a more simple spirit of dependance upon God, in the missionaries and their patrons, and in counteracting the strong tendency to hypocrisy, which is found to prevail amongst the common people.

It should be remembered, that these changes took place precisely at the moment when the schools had nearly exhausted their power, for want of better educated teachers: even if Kaahumanu had lived, not all her zeal and power could have sustained the popularity and influence of the schools. That they were sustained so well, and so long, and exerted so much influence under such circumstances, cannot be satisfactorily accounted for by a reference to second causes alone.

The fifth reinforcement of the mission, consisting of Messrs. Smith and Parker, missionaries, and Mr. Fuller, printer, arrived at Honoruru on the 1st of May, 1833. Mr. Fuller's health was such, on his arrival, that he was incapacitated for performing his duties as a printer, and found it necessary to return to his native land. Mr. and Mrs. Ruggles were also under the same

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painful necessity, in consequence of the protracted illness of the former.

In order to obviate some of the evils alluded to, normal or station schools, for the better instructing of the teachers, were formed at most of the islands. These were taught by the missionaries themselves. The wives of the missionaries had also female schools; and both bestowed unwonted attention upon the children and youth, who, though wild and wayward, because ungoverned by their parents, were not wholly intractable. Miss Ogden had a flourishing school at Lahaina, in November, containing one hundred and sixty children.

In consideration of the state of the nation, a public fast was proclaimed by Kinau, on the 3rd of March, 1833; on which occasion about two thousand attended public worship at Honoruru, both morning and afternoon. It was believed, that a large proportion of these, not only abstained from servile labour and amusements during that day, but literally fasted. It is pleasing also to state, that at the monthly meetings for prayer, which were held at Honoruru, in March, April, and May, previous to the sending of a mission to the Washington Islands, nearly one hundred dollars were contributed by the natives alone for sending the gospel abroad.

The instructions forwarded by the committee to the mission at the Sandwich Islands, to take no farther steps in relation to the Washington Islands, did not arrive in time. At the general meeting, in June, 1833, the mission deputed

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Messrs. Alexander, Armstrong, and Parker, to commence the mission. They were especially induced to this measure by some flattering reports of ship masters who had been at Nuuhioa, but which afterwards proved delusive. The three brethren, with their families, sailed from Honoruru, on board the brigantine Dhaulle, on the 2nd of July.

They found the inhabitants of the Washington group few in number, and divided and subdivided into small settlements, which were much scattered, and separated from each other by high ridges and mountains, difficult and dangerous to pass. The tribes, also, were perpetually at war. These facts, viewed in connexion with the great expense at which the mission would necessarily have to be maintained, and the equal need of, and far greater facilities for, missionary labour in several unoccupied districts of the Sandwich Islands, satisfied the three brethren that it was best, on the whole, to break up the mission at once, and return to the former scene of their labours. All the circumstances of the case considered, the committee approved of this relinquishment of the mission; and it is but justice to say, that the courage, enterprise, and self-denying zeal, with which these brethren and their wives prosecuted their mission for eight months, in circumstances the most unfavourable, entitled them to the unabated confidence and affectionate sympathy of the churches of Christ.

In a general letter from the missionaries, dated Honoruru, July 15, 1834, a more encou-

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raging account is given, of the transactions of government, than the events of the former year had led them to expect. The king, in conjunction with other chiefs, had published a pamphlet of laws against murder, manslaughter, theft, perjury, and adultery; making the first punishable by death, and the others by fine and imprisonment. A law was also added against drunkenness, or rather against any outrages upon persons and property which might be committed under its influence. The former laws against vending ardent spirits were no longer in force at Honoruru. Any one might sell it by paying a few dollars to government for a licence; and some was manufactured in Oahu, though happily little had found its way to the other islands of the group. The laws, also, formerly enacted for the protection of the sabbath at Honoruru, were no longer enforced. Foreigners, and others who were so disposed, could ride out for pleasure on that day; but it is worthy of remark that, though the same liberty was allowed as before the law was made, the custom was much less prevalent, while the number of foreign residents was greatly on the increase; and, altogether, there was a comparative stillness and sacredness on the sabbath, which showed the Christian visitor that he was not in a land under the full power of heathen darkness.

As a means of disseminating knowledge, the missionaries, about this time, established a religious newspaper for the islands, appointing one of their number to take charge of it. This plan, which seemed to be called for, and had been

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suggested from various quarters, was regarded in the light of an experiment; and was undertaken both under a deep sense of responsibility, and with earnest prayer to God that he would render it a means of breaking down the bulwarks of Satan, which were still strong in these islands of the sea; in this respect it has been useful.

The general meeting of the mission commenced this year on the 2nd of June, and continued until the 16th of July. It was an unusually long and solemn season. Never before had the members of this church been so loudly admonished, by the providence of God, to be up and doing with all their might. While most of their number were entering the harbour at Honoruru, they were informed that a beloved sister, who, for ought they knew, was actively engaged for the cause of Christ on the earth, had lain just one week in the grave; and, in the midst of their meeting in July, they were called to commit another of their number, a dear brother, to the dust.

It was a severe loss which the members of the mission family were called to suffer in the death of Mrs. Rogers. For four or five days she sustained, with Christian fortitude, a painful sickness; and then rested from her labours to join, it was believed, the company of the blessed who die in the Lord. She breathed her last on the 23rd of May, and was buried in the same grave with her two infant children.

Mr. Shepard, who had often been spoken of, in the letters of the missionaries, as one near the grave, continued for the space of twelve months ready to depart, and at times apparently on the

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point of going, and then reviving again so as to give some attention to the reading of proof sheets, and to other business of the printing department; labours to which he was ardently devoted even to the last: it was his heart's desire to supply the islands with the word of life. During the present meeting of the brethren, he frequently attended the general conferences, and was even able to take some part in the deliberations, until the 30th, when he was again so unwell as to be confined to his room; but, happily, in the assurance, that for him to live was Christ, and to die gain. On Saturday evening he became worse, and on the morning of the sabbath, July 6th, the families of the mission were called to his bedside, to witness his departure: his end was peace. His remains were committed to the grave the next day, to rest there until the resurrection of the just.

On the 6th of June, 1836, the Hellespont, with Messrs. Coan, Dimond, and Hall, with their wives, and Miss Brown and Miss Hitchcock, on board, arrived at Honoruru. Doctor and Mrs. Chapin had returned to America, on account of the confirmed illness of the latter, who had been confined to her couch from the time of her arrival at the islands. Mr. and Mrs. Goodrich had also returned, with their five children.

According to the Report of the American Board of Commissioners for Foreign Missions, for 1836, there were then in the islands, sixteen stations, twenty-three missionaries, one physician, one superintendent of secular affairs,

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two printers, one bookbinder, and three female assistant missionaries. These were located as follows:—

ISLAND OF HAWAII.

Kairua.—Asa Thurston and Artemas Bishop, and their wives.
Kaawaloa.—Cockran Forbes and wife.
Waimea.—Lorenzo Lyons and wife.
Hilo.—David B. Lyman and Titus Coan, and their wives.

ISLAND OF MAUI.

Lahaina.—William Richards and Ephraim Spaulding, and their wives; and Miss Maria C. Ogden, teacher.
Lahainaluna.—Lorrin Andrews, Ephraim W. Clarke, and Sheldon Dibble, and their wives; and Edward H. Rogers, printer.
Waialuku.—Jonathan S. Green and Richard Armstrong, and their wives; and Miss Lydia Brown, teacher.

ISLAND OF MOROKAI.

Haluaaha.—Henry R. Hitchcock and wife; and Miss Elizabeth M. Hitchcock, teacher.

ISLAND OF OAHU.

Honoruru.—Hiram Bingham and Reuben Tinker; Garret P. Judd, physician; Levi Chamberlain, superintendent of secular affairs; Henry Dimond, bookbinder; Edwin O. Hall, printer; and their wives.
Ewa.—Lowell Smith and his wife.

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Waialua.—John S. Emerson and his wife.
Kaneohe.—Benjamin W. Parker and his wife.

ISLAND OF RAUAI, OR TAUAI.

Waimea.—Samuel Whitney and his wife.
Koloa.—Peter J. Gulick and his wife.
Kapaa.—William P. Alexander and his wife; Dwight Baldwin and his wife.

The extent to which printing was employed by the missionaries, at this time, will appear from the fact of their issuing in one year, twenty publications, chiefly quarto or duodecimo, the total number of their pages being nine hundred and twenty-five; and the total of copies, one hundred and eighteen thousand seven hundred and twenty-eight; making the total number of copies of different books since the establishment of the press, nine hundred and seventy-eight thousand five hundred and twenty-eight, amounting to forty-two million five hundred and thirty-two thousand and fifty-six pages; and, at this time, a new edition of ten thousand copies of the New Testament was required. During the same year, fifteen hundred and forty-six marriages were solemnized. The twelve Christian churches contained seven hundred and forty-nine members, of whom ninety-four had been received into fellowship during the year. The introduction of the art of spinning, and weaving cotton cloth was, at this time, introduced, with pleasing prospects of extensive good, in promoting industry among the people.

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The state of the mission, in the year 1835, will appear from the following answer, sent by the missionaries to the American Society. In reply to the question, "What are the decisive evidences of progress in your work, comparing the present state and character of the people with what they were at the commencement of the mission?" they sent an answer of nearly fifty pages; some extracts from which will present a more clear and correct summary than it would be easy otherwise to obtain, of the real state of the mission.

These statements were made with deliberation, had the sanction of the whole mission, were in answer to an official call for accurate information that might be entirely relied on, and were not made by a few men, but by upwards of twenty well educated ministers of the gospel, and a number of pious and intelligent laymen, scattered through the group, mingling constantly with the people, most of them having done so for years, some for fifteen years; and, as a body, having the best possible means of knowing the truth of what they affirmed.

After remarking on the wickedness and ignorance of the people when the missionaries first arrived among them, and also on their destitution of all the ordinary means of intellectual improvement, even of a written language, the brethren proceed to notice the means resorted to, to improve the character and condition of the islanders.

"To meet the wants of the nation in such circumstances, an alphabet of their language was

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formed, and the language reduced to writing; schools opened in every district; school books prepared, and brought into extensive use; religious tracts published and circulated; the New Testament and other portions of the Bible translated, and made accessible to thousands. Three printing presses are kept in operation, to supply the means of light, and a thousand pages of new matter are now on an average added yearly to the amount already published. The preaching of the gospel is further constantly maintained by preachers acquainted with the language, at fourteen different stations in the islands, and also with tolerable regularity at several out stations; it is likewise occasionally extended through very remote districts, where no missionary is located. The congregations, where public worship is maintained, behave with decorum, always giving a respectful, and often an interested attention to the preachers.

"The attention of the missionaries has, from the first, been more or less directed to schools. Within about five months after the arrival of the pioneers, a quarterly examination of the first school at Honoruru was held, which was so far satisfactory, as it showed the facility with which the natives could be taught to read and write. A similar impulse was also early given at the other islands, and has not yet ceased to be felt. The missionaries, and their wives and helpers, have, up to the present time, endeavoured to cherish the schools as a primary means of reforming the nation. They have had classes under their own

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immediate instruction, amounting sometimes to not less than a thousand individuals of different ages. But the mass of those who have attempted to learn, embracing those numerous collections of the people in different parts of the islands called schools, have been under the instruction of incompetent native teachers. The aggregate of learners in the islands, has, at some periods, amounted to fifty thousand. Probably more than four-fifths of these were advanced to years of maturity, and not a few beyond middle age. Most of them had the ordinary occupations of life to attend to, as though no school existed.

"The plan of a high school is, at length, in a good degree matured, and put in successful operation; and three of our number, as instructors, devoted almost exclusively to its interests. The number of pupils is one hundred and eighteen. Their studies, at present, are geography, including that of the Bible, arithmetic, trigonometry, composition in their own language, with the rudiments of the Greek language to a select class. A system of Christian ethics here also is, and must be, a prominent object of pursuit; and, it is hoped, that some will attain to a thorough acquaintance with theology, natural and revealed, and be prepared to preach the gospel with acceptance and success.

"Of the mental acquirements of the best pupils, both of those in the high school, and others who have enjoyed particular personal instruction from the missionaries, we are disposed to speak with reserve. It is supposed that fifty

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or sixty may be found, who could now sustain as good an examination, in mental arithmetic and topographical geography, as a majority of the students in the common academies of the United States, or as ordinary men of business. A much greater number may be found among the pupils of the high school, the best teachers who have the charge of common schools, and the foremost members of our churches, who are able to give an exhortation, or offer a prayer in public, with much propriety. Respectable specimens of composition have been produced by them. Among these are several interesting and useful pieces of evangelical poetry; some by men of middle age, and some by females past middle age, who learned to read and write by the aid of spectacles. A considerable number also contribute to a paper.

"We are happy to say, that, among those who have received our instructions, there are many fair fruits of our labour, who are valuable assistants to the missionaries, and who are rendering important services to their countrymen.

"Common schools, under the instruction of native teachers, owing to various causes mentioned in previous reports, are not so numerous, nor so vigorously sustained at present, as they were formerly; and cannot be revived and rendered highly useful, until the high school, and the school for teachers at the several stations, shall train up an adequate number of well qualified instructors to take charge of them. Still these common schools, notwithstanding the unskilfulness of their teachers, have not been altogether a

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failure, even with reference to the ordinary purposes of schools. They at one period embraced as many as one-third of the whole population of the islands." The results are thus stated by the missionaries:—

"It is supposed, that the number of readers in the nation now is not less than twenty-three thousand; and that the whole number who have been taught to read, so as to be able to derive benefit from the perusal of tracts and portions of Scripture, may be from seven thousand to ten thousand above that number, that is, from thirty thousand to thirty-three thousand.

"Our school system, then, imperfect as it has been in all its incipient arrangements, has, in our view, been well adapted to the condition and wants of the people, in its time; has filled a place which nothing else could have filled; and, to some extent, given order and form to society, which must otherwise have been a chaos, or a mass of human materials dissolving and crumbling into ruins."

Respecting the operations of the press, the missionaries remark:—

"During the last year, in consideration of the wants of the people, a religious newspaper has been undertaken, designed both to encourage a taste for reading, and to afford a variety of useful instruction. It is issued semi-monthly, and afforded to subscribers at a dollar a year. At first fifteen hundred copies were circulated, but as soon as its character was known, three thousand copies were required.

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"One large edition of the New Testament has already been circulated among the people; and another of ten thousand is demanded, which is in the press, and it is expected will be issued in a few months; it will probably be disposed of as fast as it can possibly be bound. In some cases, payment in advance has been offered.

"The number of pages of matter prepared and printed for the high school, counted in a continued series, amounts to about two thousand duodecimo, and two thousand octodecimo, including half the sacred volume. The printing done at Honoruru, during the last five years, amounts to about thirty million pages, or six million a year. The aggregate of printing done, by and for the mission, for the whole period, amounts to about forty-three million pages."

On the introduction of Christian knowledge among the people, and the results of such labours, the missionaries remark:—

"Great numbers of the people, during the period of our labours, have in some way expressed a desire to be taught the word of God, and guided by its precepts. Multitudes have said, 'We repent; we believe: we wish to be the servants of the Son of God.' Among thousands of these, eight hundred and sixty-four have been selected and admitted to the fellowship and ordinances of the church, as having, at the period of their admission, given, in the judgment of charity, evidence of a radical change of heart, and of true subjection to Christ. But this number is by no means a satisfactory criterion of the

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extent to which the gospel has been blessed to the nation. The field has been so wide over which the seed has been scattered, the missionary labourers so few, and their personal acquaintance, even with the more immediate people of their charge, of necessity so very limited, that no tolerably satisfactory estimate can be formed of the number of true believers from the commencement of our work up to the present time. There is reason to believe, that unsound members have been admitted to the church. From among the eight hundred and sixty-four members admitted, thirteen have been excommunicated, and others suspended for gross offences; so that the number of church members is not a criterion at any time, or in any place, by which the extent of the saving influence of the gospel can be correctly measured. None can tell how much of Divine truth must be present to the minds of these children of pagans; how clear must be their perception of it; or how strong their conviction of sin, or their desire of heavenly things be, in order to their being united to Christ by faith. We know they must believe, and be disposed to obey the truth, and call on the name of the Lord with a sincere, humble, penitent heart, in order to their becoming heirs of the promise. To those who have offered themselves as candidates for admission to the church, we have, in a majority of cases, given no intimation that they could be admitted, for want of acquaintance with them, or for want of some decisive mark of Christian character, which would render a long probation or familiar per-

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sonal acquaintance less necessary. A probation even of seven years has not been uncommon.

"In connexion with these facts, it may be proper to advert to a cause which has cut short, or apparently obliterated, a portion of our labours. From the bills of mortality, which have been only partially kept in some districts, it appears probable that there have not been less than one hundred thousand deaths in the Sandwich Islands, of every period from infancy to old age, since the arrival of the mission, fifteen years ago. Among these, thousands of our readers, aged, middle aged, and young; and thousands, who in some way professed more or less regard to the gospel, have gone down to the grave. Whatever, therefore, of blossom or of fruit once appeared among them, the fatal blast of death has swept over them, and they have vanished from our schools and our congregations, to be seen no more—to be instructed no more by us; and the effects of our labours in that numerous class are placed for ever beyond the observation of the world. Even while the present generation has been travelling though the wilderness, such have been the ravages of death, that the pillars of the nation have been shaken and removed. Seventy-eight members of our infant churches have fallen by its strokes, embracing some of the active and distinguished; and the whole community have appeared to be passing away like a flood. Yet a goodly number of the instructed have escaped these ravages, and have been benefited, more or less, by the means

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employed for their improvement; while the number of our readers, and the number of those who can be relied on as substantial friends to our cause, has, in the midst of all opposing causes, been gradually increasing.

"As evidences of the influence and progress of our work, and the triumphs of the cross, we could point to the great changes and radical reform in the characters of Keopuolani, Opiia, Karaimoku, Kaahumanu, Naihe, and others of high rank, who have left the church below, and gone, we trust, to join the assembly of the blest above. Of the steady efforts of Governor Hoapili and his wife, in the cause of reformation; of Kapiolani, Kekauloi, and Kinau, who in their habitations, dress, and intercourse, appear with Christian dignity and politeness, and exert a good influence in their sphere, we could also speak with pleasure. Others of rank deserve to be reckoned, as holding an important place as helpers, on our side. But the evidences of unfeigned piety are no less obvious in the poor."

In concluding the document from which the foregoing extracts have been taken, adverting to the extent of the work entrusted to them, and the progress made, the missionaries add:—

"We are required to give the people the Bible, with an ability to read it. This has been done in part, and is in good progress. It has been said, by one not much in favour of our puritanism, in reference to what is required and expected of us, 'You have filled the land with schools and churches; but with pleasant dwell-

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ings and fruitful fields you have not.' Neither the one nor the other, we admit, have yet been fully accomplished; at the same time we would humbly, yet confidently ask, whether the introduction of the light of the sabbath, of Christian marriage, of the press, and, above all, of the Bible, with its doctrines of temperance, industry, purity, and righteousness, are not important steps towards a result so desirable.

"We have taken what we suppose to be indispensable incipient measures to raise the people to a state of elevated civilization and Christianity; and though a great proportion of the inhabitants of the Sandwich Islands are low, in respect to their habitations, dress, mode of living, manners and pursuits, thought, taste, intelligence, etc.; yet the immediate effect of the measures employed has been such as to comfort the labourers in their toil, and stimulate to farther exertion. Considering what all were, in a state of gross idolatry and pollution; and considering, too, what all would probably have been now, without the gospel; and then taking into view what we see Christianity is doing for those who embrace it; the missionaries in the field, even those who have had fifteen years' acquaintance with the nation, feel as much encouragement to preach the gospel to them now, and labour for their conversion, as at any period, and as for any people.

"For all the good that has been achieved or undertaken here, to God alone all praise is due; and for all that is expected to be accomplished,

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or hoped for, his Almighty favour must be relied on by every sincere friend of the Sandwich Islands. To Him may more fervent prayer arise, that the period may be hastened when they shall be numbered among the nations that shall be blessed in him, and unite to call him blessed."

THE END.

J. Hill, Printer, Black Horse Court, Fleet Street, London.

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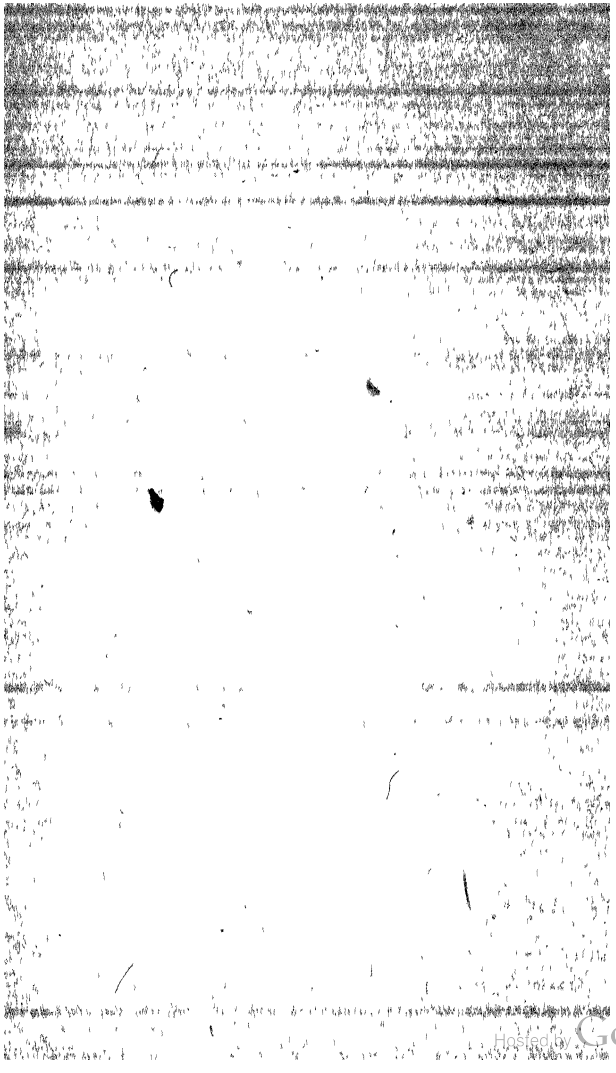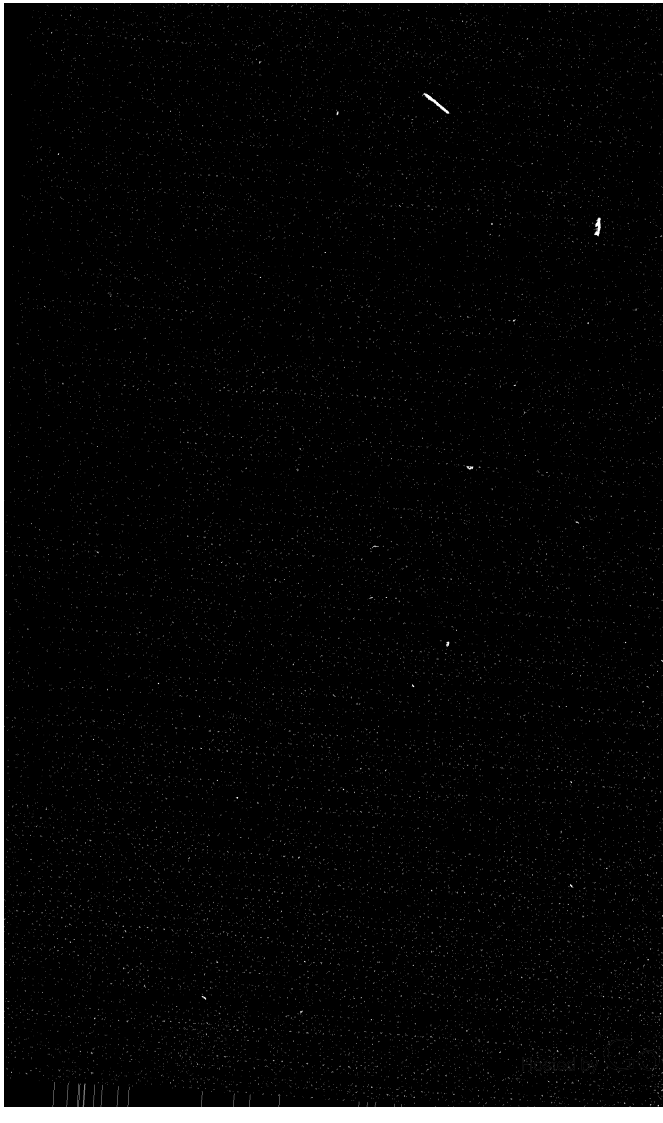
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